مَنَاهِجُ فَهْمِ الْإِسْلَامِ الْمُعَاصِرِ

رُؤًى وَمَنْهَجِيَّةٌ

مُحَمَّد أَشْرَف بِن مُحَمَّد دَانْيَال سُودَاكَار الْمُنَوَّر

الْجُزْءُ الْأَوَّلُ

مناهج فهم الإسلام المعاصر: رؤى ومنهجية

Approaches to Understanding Contemporary Islam: Perspectives and Methodology

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Abstract

Looking at the complexities of Islam in the modern world, it's impossible to take a one-size-fits-all approach. Coming rushing into the space where scholars, philosophers, and thinkers explore Islam, this research sees how the effects of globalization and secularisation are shaking up the way we see the world. Well-known traditions of understanding are being called into question and a need for fresh perspectives in the present day has been pressing. This study takes a deep look at traditionalist views and those of postmodern critics, to see what can be said about the gap that exists between the sacred texts of Islam and the reality of the world we live in today. A qualitative analysis of these tensions is revealed to show that if we are to truly understand Islam in the 21st century we require a lot more than one single way of seeing things. This piece acts as a guide for anyone who is hoping to get their head around the intellectual landscape of Islam and navigate it.

Keywords: Contemporary Islam, Islamic Methodology, Psychology, Islamic Philosophy, Modern Islamic Thought Sociology, Politic, Economic, Religion Institute, Parenting, Ethics, Religion Education Institution, Global Power.

The Asharif Theory

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First Published: 2026
Country of Origin: Malaysia

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلاه والسلام على
رسول الله محمد اشرف الانبياء والمرسلين.

"In this modern era, many individuals lack a deep understanding of the purpose of contemporary Islamic thought, often perceiving it as insignificant to the broader knowledge of Islam."

What is Islam

•Islam is a religion that brought by prophet Muhammad (s.a.w) from Allah by jibril. Even though prophet Muhammad cannot read or write, but he has a sahaba that he can trusted for example, sayidina Zaid ibn Tsabit, sayidina Ali and many else.

How can we trust the Sahaba who wrote the Al-Quran?

• Prophet Muhammad (s.a.w) will cross-check the sahaba that write the prophecy in Parchments for example, and sahaba will read for him (s.a.w) that what they writes. Also, the sahaba will memories the prophecy in Al Quran by the tongue prophet Muhammad. There are many sahaba that memories the prophecy, so if there are some fabricated in Al Quran, it will known by the others sahaba.

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Why we must follow Prophet Muhammad?

•Allah said in quran, in surah Ali Imran 31: "Say (O Muhammad), "If you love Allah, follow me, Allah will love you and forgive you your sins." And Allah is Oft-Forgiving, Most Merciful." That's why we follow prophet Muhammad because it was a command from Allah to help us became a better person. Prophet Muhammad also has a nickname, which is " the best example". This ayah also proved the Sunnah will get the Hasanat. There is no threat of sin for those who do not follow it. Prophet Muhammad not just focused on the akhirah (life after) but also focused the other aspects dunya like politic, economics and other.

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How Islam can grow so much ?

• In today's global landscape, there are individuals with knowledge in economics and modern development who claim that religion can sometimes stunt the progress and development of a country. It is quite sad that many people are influenced by this ideology, leading them to feel extreme hatred toward religion without having any real knowledge about it.

In reality, Islam has contributed many elements to development. For example, systems like Zakat, Sadaqah, and Waqf support the poor and help narrow the income gap between the rich and the impoverished. Furthermore, Islam provides the Maqasid Syariah as a framework to measure progress and development. This evidence shows that Islam is not a hindrance, but rather a contributor to economic growth and progress worldwide.

Islam serves as a guide for all people. From the moment one wakes up until they return to sleep, Prophet Muhammad (s.a.w) taught three ways to help a person awaken both physically and spiritually:

1. Qalb (Heart): For example, when you feel grateful, you must admit in your heart that the Ni'mah (blessing) comes from Allah.

2. Lisan (Speech): For example, when you wake up, you should recite a prayer such as "Alhamdulillah" (All praise is due to Allah).

3. Fi'il (Action): Such as performing the Shalat which a Muslim must do five times a day.

These three methods help not just Muslims, but any human being, both physically and spiritually. This is supported by research conducted in Arab regions showing that people with mental health issues can be helped by listening to the voice of people reciting the Al-Quran.

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Can moral replace the religion for a peace country ?

•Morality can be defined as the principles that distinguish right from wrong and guide behavior, often formed by personal values, culture, and societal norms. It is distinct from religion. Religion is a complex system of beliefs, practices, and ethics centered on humanity's relationship with the sacred, divine, or spiritual, often involving a moral code, rituals, and a community united by faith.

While we can agree on general "good" and "bad" things, there are certain things that many people think are good, but religion views as bad. In the Quran, Allah SWT says in Surah Al-Baqarah (2:216): "Fighting has been ordained for you, though it is hard for you. But it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you. Allah knows, while you do not know."

For example, in Islam, there is no sex before marriage. If a person becomes pregnant outside of marriage, the child cannot inherit unless there is an inheritance document written by the mother or father. If we look at the impact of this rule, it would decrease the number of criminal cases such as rape, abortion, and hypersexuality resulting from trauma. This serves as evidence that religion suits every timeline and supports the laws of the country, society, and the world.

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Is Islam a guide for Terrorists?

• In the West, many people are confused and view Islam as a religion of extremists. This is often due to media framing that portrays certain cultural behaviors as Islamic teachings, which is a misunderstanding. For example, in Afghanistan, reports show women being denied freedom or husbands hitting their wives. However, in Islam, Saidatina Aisyah (r.a) is a prime example of a woman who freely spoke the truth and became a major authority in religious and political matters after the death of the Prophet (s.a.w). Additionally, there is a Hadith where Prophet Muhammad (s.a.w) mentioned that many women complained to his family about husbands who beat them, and he stated: "They (the men who beat) are not the best among you." This shows that the actions of individuals are often judged against their religion, even when those judging lack proof or knowledge of the religion itself.

From this, we can see that religion does not make someone an extremist; rather, it is the pattern of their thinking and how they receive information. Sometimes, extremism stems from everyday life and hidden grudges—such as the Taliban's hatred toward the US for the kidnapping and killing of innocent people. These are mental factors influenced by trauma or doctrines of thought wrapped in religion that have been suppressed for a long time. Consequently, religion becomes a target of misguidance. If we look at various cults brought in the name of religion, they often transform themselves into leaders who are sanctified, placing their followers under absolute control.

My personal note to you: If you want to know the religion, then go read the book. Not the people.

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What is a Philosophy ?

•Philosophy comes from the Greek words philo (love) and sophia (wisdom), literally meaning is the love of wisdom. It started by Thales Of Miletus (624-546 BC),which known as The First of Philosophy and he more focus on whim of god and shifted to material causes. He is a Greek from Lonia. Also the one who created the Pre-Socratics.

•The Father of Philosophy is Socrates (c. 470-399 BC), he foundational ancient Greek philosopher from athens, he never written any text but documented by his students such as Plato and Xenophon

•The Examined Life is a principal that introduced by Socrate, which is came from a statement from himself “the unexamined life is not worth living”. This principle teach us about significan evaluate yourself critically. It really helps you to grow better in new form of yourself. Also was the significan principal Socrates believed that humans have a moral responsibility to constantly question their own beliefs, values, and knowledge in order to achieve truth and goodness

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Who introduced Philosophy in Islam ?

•Philosophy entered the Islamic world mainly during the 8th–9th centuries (the Abbasid period) through the translation movement in Baghdad, where Greek philosophical works ,especially those of Aristotle and Plato were translated into Arabic. Al Khindi (c. 80- 873 CE) the first muslim to systematically integrate Greek philosophy with Islamic teachings such as metafisic, logic, astronomy and else.

• This philosophy started the Movement in (House of Wisdom in Bayt al-Hikmah, Baghdad) under Caliph Al-Ma’mun (813–833 CE) Greek works were translated from Greek to Syriac to Arabic by a Key translators: which is Hunayn ibn Ishaq and Thabit ibn Qurra. This made philosophical texts available to Muslim scholars, which has been quite good in helped people to know the existenced of God(Allah) without being helped by the five senses.

• There are also a continuer after the dead of Al Khindi such as Al-Farabi (872–950 CE) Called “The Second Teacher” (after Aristotle), he contribute the idea of Developed political and metaphysical philosophy. Ibn Sina — Avicenna (980–1037 CE) One of the greatest Islamic philosopher, that Wrote The Book of Healing & The Canon of Medicine, also Influenced Europe for centuries that helped contribute in health worldwide. Ibn Rushd — Averroes (1126–1198 CE) had Defended philosophy against religious critics and Major influence on Western medieval philosophy.

Is there any critics from Ulama ?

• Al Imam Ghazali, has made a book to critique the incoherence philosophy because scared of Muslims people became contradic in knowledge of islam like Tauhid, fiqh and tasawwuf. Imam Ghazali doesn't critique all the philosophy, but the one who had an extremely idea like Eternity of the world and the philosophers argued the universe is eternal; Al Imam Ghazali said it was created by Allah. Even Al Farabi said“Reason will not contradict revelation if it is used correctly.” by the philosopher knowledge, many people from different rigeon and empire came to them for study about how to think critically and creatively especially in timeline of empire Abbasiyah (Golden Age Of Islam)

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What is the impact of extreme Philosophers in Islam?

• When we speak of “extreme philosophers” in Islam, we usually refer to those who took Greek philosophy too literally—ignoring Islamic revelation—or tried to replace religious guidance with reason alone. They adopted ideas like the eternity of the world or the concept of God having limited knowledge, which conflicted with Islamic beliefs at that time.
However, we cannot say this was entirely negative. To some extent, there were positive aspects that Muslims should be taught, such as the use of Reason and Logic, which helped strengthen rational thinking in Islam. Scholars developed logic and other disciplines from this. If we look closely, the problem often lies in Tawheed, where sometimes people feel that certain answers cannot be defined by logic or the human senses. This can be a major issue for Islam and other religions alike.

I am worried about the next generation. In my time right now, many people think of religion as a "cult for disaster." I hope they cross-check the books or listen to preachings about theology and religion before saying such things.
Furthermore, extreme philosophy can lead a person toward terrorism—not as the sole factor, but alongside social and political elements. For example, Al-Qaeda uses ideology as a core factor; their terrorism is rooted in a radical interpretation of Islam combined with political goals, rather than Islam itself. They claim that violent Jihad is necessary to defend Muslims and establish a global Islamic state. Secondly, ideology leads to terrorism in groups like ISIS, which frame violence as a religious duty, making followers feel morally righteous. Third is recruitment through ideology, where propaganda videos and online content teach a distorted version of Jihad.

Important Note: Ideology alone doesn’t make someone a terrorist. Most Muslims reject extremist interpretations.

Is Islam a Terrorist religion?

• Many people look back at events in the USA, like 9/11, which became a traumatic experience for Westerners. Similarly, in Muslim countries like Indonesia, the Bali bombings caused many problems. I cannot say this is propaganda or a lie from Western media because I have known about these groups since I was a child, and they truly became a source of weakness for many people back then. I hope we can pray for those who were victims; may they rest in peace in Jannah.

Islam is not a terrorist religion. Islam teaches peace, mercy, and justice, and it strictly forbids the killing of innocent people. Terrorism is a distortion of Islamic teachings, often used by extremists to justify violence. Let me provide clear evidence from the Quran and Hadith:

1. From the Quran: Surah Al-Ma'idah (5:32) states: "Whoever kills a soul unjustly, it is as if he has killed all of humanity, and whoever saves a life, it is as if he has saved all of humanity." This is the path for all Muslims; if someone does the opposite, it means they do not belong to our Mazhab in Aqidah.

2. From the Hadith: Prophet Muhammad (s.a.w) said: "Whoever kills a person under a treaty will not smell Paradise." Islam also has strict laws for war, such as: Do not kill women, children, or the elderly; do not mutilate or torture; do not destroy property unnecessarily (like crops or trees); do not betray treaties; and treat prisoners humanely. You will not find such a humanitarian code in other historical empires. This is clear evidence that Islam would never engage in such disgusting acts.

What are the Principles of Philosophy in Islam?

• The core principle lies in distinguishing between Al-Haq (truth) and Bathil (the invalid or falsehood). It is essential to understand the boundaries within the principles of Islamic philosophy, which were established by Islamic scholars to prevent individuals from losing their way on the religious path.

1. Tawhid (The Oneness of God)
Muslims must possess a strong belief that is not merely expressed by the tongue (Lisan), but firmly rooted in the heart (Iqtiqad) and manifested through actions (Fi'il). Everything in the universe is created and controlled by Allah. Human reason is a tool used to understand the world, as Imam Ibn Ata'illah Al-Sakandari famously said: "Whoever knows himself will know his Lord." Simultaneously, we cannot reject the existence of God.

2. The Harmony of Reason and Revelation
Human reason and divine revelation do not contradict one another; rather, a person can evaluate the truth through evidence. Reason helps us understand truth (Al-Haq), ethics (Akhlaq), and God's laws (Sunnatullah). Every aspect of life in this world is governed by God. The mind (Aql) must align with the Qur'an and Sunnah to help people remain critical and conscious of their faith. One becomes a true Mukmin (believer) through the synergy of the heart, the tongue, and action. This prevents faith from becoming hollow or stagnant.

3. Ethics and Moral Responsibility

Philosophy guides human beings toward goodness, justice, and responsibility, influenced by both cultural values and religious ethics. Values such as honesty, justice, and trustworthiness are both moral and religious duties for every person. These principles support the progress of a nation, not just physically, but also mentally and spiritually. Morality and ethics serve as a foundation for governance, helping society become healthy and happy over time. While progress may be slow, the end result is a manifestation of Al-Ihsan (perfection/excellence in human character).

4. Knowledge of Reality

Humans should use reason to understand existence, or what we refer to as Asbab (causality). For example, while God has decreed a person's death, the circumstances of that death can involve human choices. God grants humans choices in life as long as they have Rizq (sustenance) decreed in Lauhul Mahfudz (the Tablet of Decrees). Scholars study both the universe and the soul, as studying creation leads to a deeper understanding of Allah's greatness—a point the Al-Quran emphasizes repeatedly to encourage Muslims to be intellectual leaders on earth.

5. Purpose and True Happiness

The ultimate goal for any human being is success and happiness in both this life and the Hereafter, a concept known in Islam as Al-Falah (balance). True happiness is derived from knowledge, virtue, and closeness to Allah. Even during trials and hardships, a closer look reveals that God is always present. Power and wealth are not the only gifts; often, Allah grants these to knowledgeable individuals who have the capacity to handle them correctly.

Based on these principles, it is evident that Islam is deeply aware of and open to knowledge from any race or religion, utilizing it to foster progress, development, and contemporary relevance within a country.

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Which path of Islam is the truth (Aqidah)?

• Belief plays a pivotal role for every Muslim. It is essential to examine the various perspectives of belief ideologies directed toward the one and only God within the religion. Aqidah (creed) must be accepted wholeheartedly through Iqtiqad (conviction in the heart), justified by the Lisan (tongue), and manifested through behavior and worship.

This demonstrates that Islam should be practiced with conviction to facilitate the significant matters of life and death, such as the funeral rites. If one's identity as a Muslim is hidden or not practiced, it creates difficulties for the community to assist with the inevitable reality of death. For instance, if your faith is not evident, other Muslims may not know how to perform the proper burial rites in a Muslim cemetery.

There are three core principles of Deen (religion): Islam, Iman, and Ihsan. These principles are derived from the Quran and the Hadith of Prophet Muhammad (s.a.w). A primary source is the famous narration in Sahih Muslim by Umar ibn Al-Khattab:

"One day, while we were sitting with the Messenger of Allah (ﷺ), a man appeared wearing extremely white clothes and had very black hair. There were no signs of travel on him, and none of us recognized him. He sat down close to the Prophet (ﷺ), resting his knees against the Prophet's knees and placing his palms on his thighs. He asked, 'O Muhammad, inform me about Islam.'

The Messenger of Allah (ﷺ) replied: 'Islam is to testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger; to establish Salah (prayer); to pay Zakah (charity); to fast Ramadan; and to perform Hajj (pilgrimage) to the House if you are able.' The man said, 'You have spoken the truth.' We were astonished that he asked and then confirmed the answer.

He then asked, 'Inform me about Iman (faith).' The Prophet (ﷺ) answered: 'It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in Al-Qadar (Divine Decree), both its good and its evil.' The man again said, 'You have spoken the truth.'

He then asked, 'Inform me about Ihsan.' The Prophet (ﷺ) answered: 'It is to worship Allah as though you see Him, for if you do not see Him, know that He surely sees you.'

After asking about the Hour and its signs, the stranger left. The Prophet (ﷺ) later said to me, 'O Umar, do you know who the questioner was?' I replied, 'Allah and His Messenger know best.' The Prophet (ﷺ) said, 'That was Jibril. He came to teach you your religion.'"

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What are the foundations of the pillars of Islam?

• The Pillars of Islam are the fundamental requirements for all Muslims worldwide. They are divided into five: Shahadah, Prayer, Fasting in Ramadan, Zakat, and Hajj/Umrah. These are obligatory and serve as a measure of the Islam within one's heart, strengthened by the knowledge passed down by the Ulama (scholars) through a chain of transmission back to the Messenger of Allah (s.a.w).

1. Shahadah (The Testimony of Faith):
This is the mandatory declaration for anyone entering Islam, distinguishing between disbelief and faith. It is essential to understand the true concept of the Shahadah as taught by monotheistic scholars. Some groups, such as the Shia, have altered the testimony by adding references to Sayidina Ali or criticizing companions like Umar Al-Khattab. The authentic testimony is: "I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah."

In Malaysia, the scholar Tokku Paloh authored a lecture known as Syahadat Tokku Paloh, which explains:

"I know and I believe with my heart, and I declare to others, that there is no true God except Allah... He is characterized by every attribute of perfection, free from shortcomings... He has no wife, no son... He is the Lord of all creatures... and the universe is subject to His command."

Regarding the second part of the testimony:

"I know and I believe with my heart, and I declare to others, that our leader, Prophet Muhammad son of Abdullah, is truly the servant of Allah and His messenger to all creatures... it is obligatory to follow him and forbidden to lie about him."

2. Prayer (Salah)

Prayers performed by Muslims must be based on authoritative knowledge from scholars. There are two dimensions to prayer: the outward and the inward. The outward prayer is performed with the physical body, while the inward prayer is performed with the heart, focusing on Khusyuk (profound devotion). Both must be performed together during the prescribed prayer times.

Prayer consists of 13 pillars, categorized into three types:

- Qalbi (Heart): Involving the heart, such as the Niyyah (intention) and the Tartib (order of actions).

- Qauli (Verbal): Involving recitations that must be audible to one's own ears. These include the Takbiratul Ihram ("Allahu Akbar"), Al-Fatihah, the Final Tahiyat, the prayer upon the Prophet, and the first Salam.

- Fi'li (Action): Involving physical movements, including standing (Qiam), bowing (Rukūʿ), Iktidal (standing up from bowing), prostration (Sujūd), sitting between the two prostrations, and sitting for the final Tahiyat.

Conditions for a Valid Prayer:
A prayer is valid only if the person is a sane Muslim. Other conditions include:

- Taharah (Purity): Being free from minor Hadas (requiring Wudu) and major Hadas (requiring Ghusl).

- Purity from Najis: The body, clothing, and place of prayer must be clean from impurities.

- Covering the Aurat: For men, from the navel to the knees; for women, the entire body except the face and palms.

- Timing and Direction: Ensuring the prayer time has started and facing the Qibla (Kaaba).

Things that Invalidate Prayer:
These include intentional speaking, eating or drinking, moving three times consecutively outside of the pillars, turning away from the Qibla, or apostasy.

3. Fasting (Sawm)

Fasting is an act of worship performed during the month of Ramadan. Allah has made it obligatory for Muslims to abstain from hunger, thirst, and excessive negligence from dawn until sunset. This month is a source of Rahmatullil A'lamin (mercy to the worlds), where rewards are multiplied and sins are forgiven.

Conditions for Valid Fasting:

- Being a Sane Muslim: Only Muslims who are sane and Mumayyiz (able to distinguish right from wrong) are required to fast.

- Intention: The Niyyah must be made at night before dawn.

- Purity: Women must be free from menstruation and postpartum bleeding.

- Abstinence: Refraining from anything that invalidates the fast, such as eating, drinking, or sexual intercourse, during daylight hours.

4. Zakat

Zakat involves giving a specific portion of one's property to eight entitled groups (Asnaf). The purpose is to purify both wealth and the self, cleansing the soul of stinginess and supporting the less fortunate. The word itself means clean, pure, and blessed, reflecting its role in creating unity within the Ummah.

5. Hajj and Umrah

Hajj and Umrah are pilgrimages to the Kaaba in Mecca. The main differences are the timing and legal status. Hajj is a Pillar of Islam, obligatory once in a lifetime during specific months (10th–12th Dhu al-Hijjah). Umrah can be performed at any time.

A critical condition for Hajj is Istithaah (ability). This includes financial sufficiency, physical health, travel safety, and transportation. For women, it includes having a Mahram. This proves that Islam never burdens an individual beyond their capacity, as stated in Surah Ali 'Imran (3:97).

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The foundations of spiritual certainty: understanding Iman, its pillars, and Ihsan

1. The Essence of Iman (Faith)

In the Islamic epistemological framework, Iman is not merely a passive belief or a conceptual acknowledgement; it is a profound state of inner certainty (Tasdiq) that harmonizes the heart, the tongue, and human action. Etymologically rooted in the word Aman (security), Iman provides the believer with an existential security, anchoring the soul amidst the volatility of the material world. It is the spiritual catalyst that transforms abstract knowledge into lived reality.

2. The Pillars of Iman: An Ontological Map

The six pillars of Iman serve as the fundamental ontological framework for a Muslim. They define the relationship between the Creator and the created, as well as the seen (Al-Shahadah) and the unseen (Al-Ghaib):

- Belief in Allah: The recognition of Absolute Oneness (Tawhid) as the source of all existence.

- Belief in the Angels: Acknowledging the celestial administration and the metaphysical forces that execute Divine Will.

- Belief in the Revealed Books: Understanding the continuity of Divine guidance through the ages.

- Belief in the Messengers: Recognizing the human archetypes of morality and prophecy.

- Belief in the Day of Judgment: The moral anchor of accountability and the ultimate teleological end of human life.

- Belief in Divine Decree (Qadar): Embracing the equilibrium between Divine sovereignty and human responsibility.

What is Iman, The Pillar of Iman, and Ihsan?

Iman (Faith)

• Aqidah or Iman is the belief that Muslims must hold fast to six fundamental pillars. It must be known, understood, and guarded against any obvious deviation. Faith is divided into four levels based on the teachings of the Messenger of Allah (SAW):

1. Iman Taqlid (Faith by Following): Belief based only on the words of others or following family and society without deep personal understanding or conviction.

2. Iman Ilmu (Faith Based on Knowledge): Belief that arises from understanding evidence and knowledge, though it remains centered on reason and has not fully penetrated the heart.

3. Iman A'yan (Visible Faith): Faith embedded in the heart with strong and clear conviction, described as seeing with the "eyes of the heart." This is possessed by the righteous (muqarabbin).

4. True Faith (The Peak): The highest level where a person lives only for Allah, feels His presence constantly, and possesses a love for Allah that surpasses everything.

Ihsan (Excellence)

Ihsan is a status achieved after maintaining the pillars of Islam and Iman. It is a concept used to discipline humans in various aspects. Allah grants two situations to those who obtain this status:

1. Muraqabah: A situation where a servant feels the supervision of their Lord constantly and without pretense. This concept encourages pure values in work, such as being careful with small details due to the fear and awareness of God's observation.

2. Musyahadah: A situation where a servant "witnesses" their Lord without pretense. This concept is used to prevent negative actions like corruption and fraud, as the servant's awareness of witnessing God leads them to do good and leave bad deeds based on the Quran and Hadith.

Integration and modern impact

• These concepts serve as principles for progress and modernity in Islamic countries. They save Islam from Western ideologies that claim religion is a "stunt" to progress. By focusing on concepts like Muraqabah, Musyahadah, Caliphate, and Wasatiyyah, Islam remains detailed in all human affairs, as seen in countries like Dubai, Saudi Arabia, and Malaysia.

Source:

1. Muslim, I. (n.d.). Sahih Muslim (Book 1, Hadith 8, pp. 13–15).

2. Nawawi, I. (n.d.). Riyadh as-Salihin (pp. 41–55, 140–150).

3. Al-Tahawi, A. J. (n.d.). Al-Aqīdah al-Tahāwiyyah (pp. 4–12).

4. Al-Ghazālī, I. (n.d.). Iḥyā’ ʿUlūm ad-Dīn (Vol. 1, pp. 60–101).

5. Al-Zuhayli, W. (n.d.). Al-Fiqh al-Islāmiyy wa Adillatuh (Vols. 1–2).

Are LGBTQ+ forbidden in Islam ?

• LGBTQ+ is an acronym for Lesbian, Gay, Bisexual, Transgender, and Queer/Questioning. The "+" represents other identities such as Intersex and Asexual.

Islamic Perspective:
In the perspective of Islam, Allah mentions in the Quran (Surah An-Nisa verse 1) that He created Adam and Eve as a pair to be married and multiply. This shows that Allah created mates from men and women, not from the same sex. Islam prohibits same-sex relations and changing one's gender. This is supported by:

- Hadith: Prophet Muhammad (SAW) cursed men who resemble women and women who resemble men (HR Bukhari).

- Quran: The curse mentioned on the people of Prophet Lut who deviated from their sexual orientation.

Factors Triggering Deviance:

1. Biological and Genetic: While no single "gay gene" exists, a combination of genetic variants, brain structure, and prenatal hormones are linked to these tendencies.

2. Psychosocial and Environmental: Family dynamics, traumatic experiences (such as childhood abuse), and peer/cultural influences that normalize such identities.

3. Religious Understanding: In Malaysia, agencies like JAKIM emphasize that weak religious grounding and the push for unlimited human rights contribute to this phenomenon.

Approach Towards Individuals:
Islam teaches not to be judgemental. We must show akhlaq and make them feel calm rather than abusing them with words like "you will go to hell." As long as they do not act on those feelings or engage in sexual relations, they do not commit a sin. Controlling these lusts is rewarded by Allah.

Source:

1. Abu Zahra, M. (2002). Fiqh al-jins wa al-jinsiyya fi al-Islam (pp. 45–60). Cairo: Dar al-Fikr.

2. Engineer, A. A. (2005). The rights of women in Islam (pp. 72–85). New Delhi: Sterling Publishers.

3. Bukhari, I. (1997). Sahih al-Bukhari (Book of Clothing, Hadith #5885). Riyadh: Darussalam.

4. Ibn Kathir, I. (2000). Tafsir Ibn Kathir: Abridged (Vol. 1, pp. 300–305). Riyadh: Darussalam.

5. Rahman, Q., & Malamuth, N. M. (2005). Biological foundations of sexual orientation. Annual Review of Sex Research, 16, 60–95.

6. Davis, C. M., et al. (1998). Handbook of sexuality-related measures (pp. 200–225). Thousand Oaks, CA: Sage Publications.

7. Abu Bakar, A. L. (2010). Islam and the challenges of contemporary society (pp. 120–140). Kuala Lumpur: IKIM Press.

8. JAKIM. (2015). Islamic family law and ethics in Malaysia (pp. 15–30). Kuala Lumpur: Department of Islamic Development Malaysia.

Is Lavender Marriage allowed in Islam?

• "Lavender marriage" refers to a marriage between a man and a woman entered into to cover up or protect the true sexual orientation of one or both partners, usually if they are gay or lesbian. It is not for romantic love but for social purposes such as avoiding stigma, protecting a career, or maintaining a religious/cultural image.

Factors for Lavender Marriage:

1. Social pressure & stigma: Fearing negative views or being ostracized by society.

2. Family & cultural pressure: Choosing marriage to avoid conflict or fulfill family expectations to have children.

3. Religious factors: Fear of being considered sinful or violating teachings.

4. Career & reputation: Protecting one’s public image in sectors like politics or entertainment.

5. National laws: Seeking "safety" in places where same-sex relationships are legally restricted.

6. Internal conflict: Difficulty accepting one's orientation or wanting to feel "normal."

7. Practical benefits: Financial status, immigration/citizenship, or insurance rights.

Islamic View on Lavender Marriage:
In Islam, while the marriage may be legal from a contractual perspective if conditions are met, it is still considered a wrong act. This is because it contains elements of deception, denies the emotional rights of the couple, and contradicts the purpose of marriage which should be built on honesty, sincerity, and responsibility.

Source:

1. Faderman, L. (2015). The gay revolution: The story of the struggle.

2. Wright, M. W. (2009). Same-sex marriage: The cultural and social politics of sexual orientation.

3. Chauncey, G. (1994). Gay New York: Gender, urban culture, and the making of the gay male world, 1890–1940.

4. Warne, C. (2017). The social psychology of LGBTQ+ identities and relationships.

5. Al-Qaradawi, Y. (2001). The lawful and the prohibited in Islam.

Is the propaganda made about Islam are true?

• There are several types of propaganda against Islam made by people who hate Islam, namely:

1. **Demonization Propaganda (Labeling Islam as violent):**

This is a strategy of portraying Islam as a religion of violence, as if Islam itself teaches killing, oppressing, and antagonizing others. Typically, the media or certain parties will take a case of crime or violence committed by a Muslim individual, then generalize it so that it appears as if all Muslims are the same. For example, if an attack occurs by a Muslim individual, media reports often emphasize his religion — in contrast to cases of non-Muslim criminals, which are often attributed to mental problems or personal factors.
Impact: Non-Muslim society begins to see Muslims as a threat, Innocent Muslims become victims of prejudice, Islam is seen as the enemy and not a religion of mercy.

2. **Cultural & Social Stereotype Propaganda :**

In this propaganda, the Muslim way of life is mocked or distorted. Muslims are seen as backward, anti-progress, stubborn, or incapable of living in modern society. Muslim women are often portrayed as trapped victims, when in reality the position of women in Islam is more complex and broad.

Techniques used include: showing images of women wearing the hijab as if they are oppressed, not a choice depicting Muslim life as harsh, uncivilized, or alien to the modern world Effects: Eliminates respect for Islamic culture Weakens the identity of young Muslims Builds a negative image of religious symbols such as the hijab.

3. **Secularization Propaganda :**

Secularization Propaganda Explanation: This is an attempt to portray that religion (especially Islam) should not enter the public sphere, such as politics, education or law. Muslims who hold strongly to their religion are portrayed as: extremist unopen threat to stability Whereas for Muslims, religion is not just in the mosque but a comprehensive guide to life.

Effect: Muslims increasingly distance themselves from religious practices Islamic identity is considered an obstacle to progress Islamic voices in social discussions are considered irrelevant.

4. **Selected Historical Propaganda :**

Selected Historical Propaganda Explanation: In this propaganda, only parts of Islamic history are selected and selected, especially those related to conflicts, wars or the fall of empires. At the same time, the historical contributions of Islamic civilization such as in the fields of: science medicine mathematics philosophy architecture are silenced or minimized.

Effect: Generations of Muslims lose their pride in Islamic history The outside world does not see Islamic contributions Islam is only seen as a political force, not a civilization of knowledge.

5. **Propaganda of Defamation of Religious Texts:**

This occurs when a verse of the Quran or hadith is quoted out of context. The verse of jihad, for example, is taken without explaining: the reason for the revelation of the verse (asbab al-nuzul) the conditions of war in Islam the prohibition of killing civilians the limits of humanity in Islam As a result, Islam is said to be a religion that calls for killing others without reason. Effects: Islam's call is seen as cruel Society misunderstands the true teachings Muslims themselves may be confused if they do not learn correctly.

6. **Sensational Media Propaganda:**

The media plays a major role in shaping perceptions. In this propaganda, news about Muslims is exaggerated with sensational headlines, certain pictures are chosen to create images of anger, violence or fanaticism. Minor cases are exaggerated while good news about Muslims is often ignored. For example: If a Muslim commits a crime, the headline says “Muslim man…”, but if someone else does it, his religion is not mentioned.

Impact: Public perception becomes biased Islamophobia increases Muslims are always on the defensive.

7. **Political & Geopolitical Propaganda:**

Internationally, Islam is sometimes portrayed as a global political threat. Islamic states are said to be a source of instability, violence, or a threat to world security. This perception is often used to: legitimize political or military intervention gain popular support for certain policies pressure Muslim states into submission to great powers
Effects: Islamic states are often suspected Conflicts are likely to erupt Muslim voices are less respected.

• My answer in perspective of Islam by the dalil in Al Quran And Hadis also Some of Book from The Ulama Al Masyhur in all timeline is :

1. **Demonization Propaganda — Islam is said to be a violent religion :**

Islam insists that violence against innocent people is forbidden. Allah says: “Whoever kills a person… it is as if he has killed all of humanity.” In Surah al-Mā’idah 5:32 And Islam also prohibits fighting those who do not fight: “And do not transgress. Indeed, Allah does not love transgressors.” Also In Surah al-Baqarah 2:190 Hadith The Prophet ﷺ prohibited killing civilians: “Do not kill women and children.”

Narrated by al-Bukhari & Muslim Scholars' Views Imam al-Nawawi stated that killing civilians is forbidden by ijma' (consensus of scholars).

2. **Stereotype Propaganda — Islam oppresses women:**

Islam emphasizes that the dignity of women and men is equal in the sight of Allah in matters of sin and reward. "I will not waste the deeds of those among you who do good, whether male or female." In Surah Ali-'Imran 3:195 Women also have the right to be honored: "And treat them (your wives) with kindness." In Surah an-Nisa' 4:19 Hadith The Prophet ﷺ said: "The best of you are those who are best to their wives."

Narrated by at-Tirmidhi Scholars' Views Imam Ibn Kathir emphasized that the verse "treat them with kindness" means that the husband must be gentle, fair and protect the rights of his wife.

3. **Secular Propaganda — Islam is considered irrelevant in the life of society:**

Islam came as a complete guide to life: "This day I have perfected for you your religion… and I have approved of Islam as your religion."In Surah al-Mā'idah 5:3 And Allah said: "Enter Islam completely."In Surah al-Baqarah 2:208 Hadith The Prophet ﷺ said: "I have left with you two things; you will never go astray as long as you hold on to them: the Book of Allah and my Sunnah."

Narrated by al-Hakim, sahih Scholars' Views Imam al-Shatibi emphasized that the maqasid shariah (purposes of the sharia) is to protect: 1. religion 2. life 3. intellect 4. offspring 5. wealth **This proves that Islam guides the life of the world, not just worship in the mosque.**

4. **Selected Historical Propaganda — Islam is only associated with war:**

Islam actually elevates knowledge, justice and morals. "Allah will elevate those who believe and those who have been given knowledge by several degrees."In Surah al-Mujadilah 58:11 Hadith The Prophet ﷺ said: "Indeed, I have been sent to perfect noble morals."

Narrated by al-Bukhari (in al-Adab al-Mufrad) Scholars' Views Historical scholars such as Imam al-Dhahabi and Ibn Khaldun recorded the great contributions of Islamic civilization in: medicine, mathematics,philosophy,astronomy, education. **This rejects the propaganda that Islam is only about war.**

5. **Propaganda of Slander of Religious Texts — The verse of jihad is taken out of context:**

The verse of jihad that is often misinterpreted actually relates to defensive warfare. Allah says: "Fight those who fight you…" In Surah al-Baqarah 2:190 This shows that jihad is not attacking those who do not fight. Hadith The Prophet ﷺ set forth the ethics of war: "Do not kill the elderly, children, women, priests, or harm crops."

Narrated Abu Dawud Scholars' Views Imam Ibn Taymiyyah emphasized: Jihad cannot be carried out against those who do not fight, unless they hinder the da'wah or are unjust.

6. **Media Sensational Propaganda — The case of one Muslim generalized to all of Islam:**

The Quran forbids punishing a group for the mistakes of an individual: "No one will bear the burden of another."In Surah al-An'am 6:164 And Allah commands to investigate before drawing conclusions: "O you who have believed, if there comes to you a wicked person with news, investigate…"In Surah al-Hujurat 49:6 Hadith The Prophet ﷺ said: "It is enough for a person to be a liar if he narrates everything he hears."

Narrated Muslim Scholars emphasize this as a deterrent against prejudice and the spread of slander.

7. **Political Propaganda — Islam is considered a threat to the world:**

Islam came as a peace and mercy. "And We have not sent you (O Muhammad) except as a mercy to the worlds."In Surah al-Anbiya' 21:107 Hadith The Prophet ﷺ said: "A Muslim is one from whose tongue and hand others are safe."

Narrated by al-Bukhari & Muslim Scholars' Views Imam al-Qurtubi interpreted the verse of rahmah as: Islam brings goodness to Muslims and non-Muslims.

8. **Subtle Islamophobic Propaganda — Satire, humor, negative images:**

Repeatedly The Quran warns against insulting other people's religions, this is a universal principle of etiquette: "And do not insult those they worship besides Allah, lest they insult Allah out of bounds without knowledge."In Surah al-An'am 6:108. If Islam forbids us from insulting other religions, then it is even more important that others do not insult Islam. Hadith The Prophet ﷺ taught good manners: "Whoever believes in Allah and the Last Day, let him speak good or remain silent."

Narrated by al-Bukhari & Muslim Scholars' Views Ibn Hajar emphasized this hadith as the basis for maintaining the tongue and the dignity of religion.

Source:

1. Al-Bukhari, M. I. (1997). Sahih al-Bukhari (M. Khan, Trans.). Riyadh, Saudi Arabia: Darussalam.
2. Al-Qurtubi (2006). Al-Qurtubi's Tafsir of the Qur'an (Vol. 10). Riyadh, Saudi Arabia: Darussalam.
3. Abu Dawud, S. (2008). Sunan Abu Dawud (A. H. Siddiqui, Trans.). Riyadh, Saudi Arabia: Darussalam.
4. Al-Tirmidhi, M. I. (1998). Jami' at-Tirmidhi (A. Khaliyl, Trans.). Riyadh, Saudi Arabia: Darussalam.
5. Ibn Taymiyyah, T. (2007). Majmu' al-Fatawa (Vol. 25). Riyadh, Saudi Arabia: Dar al-'Aminah.

Does Islam Allow Microchip in Human Skin?

• In this problem, it has various aspects that need to be looked at seriously so that things that lead to Mutashabihat (ambiguous matters) do not occur.

1. **If the chip is implanted for emergency purposes (safety, essential medical care, saving lives)**

If the chip is inserted beneath the skin for a genuinely urgent reason, like medical care, patient identification, enabling emergency treatment, or preserving individual safety, the decision regarding the use of this chip may be mandatory. This is based on the fiqh method of "al-darurat tubih al-mahzurat," which permits actions that were previously prohibited in an emergency as long as they serve a legitimate purpose, are not abused, and have been shown to yield definite benefits. Islam places a high value on life and safety, so if this chip serves to safeguard people's interests without seriously endangering them, it is considered mandatory.

2. **If the chip is implanted only to facilitate everyday life (such as access, transactions, digital ID)**

The initial decision is acceptable but strongly disapproved of and discouraged if the chip is implanted solely for convenience, such as to replace access cards, payment methods, or identification without essential needs. This is because it opens up space for security risks, privacy invasion and data misuse that can harm the owner. According to the Islamic concept of "sadduz-zari'ah," which is shutting the door to evil before it occurs, anything that opens the door for future harm or damage must be avoided.

3. **If the chip implant is harmful to the body or health If it is proven that the chip implanted poses health risk**

If there is long-term harm or damage to the body's organs, the decision is prohibited. This is founded on the precept of "la darar wa la dirar" (do not do or cause harm) and the directive to treat the body as Allah's trust. Islam forbids anything that causes harm unless it is absolutely necessary, and the human body is a gift that needs to be preserved.

4. **If the chip is used for the purpose of spying, human control or privacy violation** If the

If the chip is meant to control people, keep an eye on them without their permission, or invade their privacy, then the ruling is clearly haram. This is because it is unfair, disrespectful, and against Islam to violate someone's rights. Every human being is given dignity by Allah, and should not be treated as an object of technological control. Anything that paves the way for injustice and oppression is unacceptable in Islamic law.

5. **If the chip is implanted by the government or certain parties without consent**

If someone is forced to implant a chip without their consent, then the coercion is haram because it contradicts the principle of consent in Islam. Coercion against the human body without a shariah reason is a form of tyranny. In Islam, the honor of the individual's body is very much protected, and cannot be treated as they please even in the name of technology or world progress.

6. **If the chip is used for a purpose that leads to sin or fraud If the chip is used to cheat, commit a crime, facilitate sin or things that contradict Allah's law**

Then, its use is forbidden. The method of fiqh states that something that leads to sin then its law is also forbidden. Technology is just a tool, but if the tool is used for sin and corruption, then its use is not permissible.

7. **If the existence of chips causes humans to be completely dependent on the system to the point of losing freedom and dignity**

If the use of chips ultimately causes humans to lose their freedom, be controlled or manipulated to the point of losing their human dignity, then their use is not permitted. Islam strongly protects the value of human freedom, dignity and honor. Anything that degrades humans into mere objects of technological control is contrary to the maqasid shariah.

8. **If the chip is used for a good purpose that is proven to be safe and beneficial (without major risks and without haram elements)**

If the chip is proven to be safe, not harmful to the body, not infringing on privacy rights, not leading to human control, and used for a clear and halal benefit, then the original law returns to what is permissible. Technology is not punished as haram as long as it does not contradict the syarak evidence. Islam recognizes progress as long as it protects religion, life, intellect, property and human dignity.

It's also followed by the Muslim scholar who has other opinions.

Source:

1. Ibn Qudamah, M. (2006). Al-Mughni (A. A. Al-Turki, Ed.). Dar 'Alam al-Kutub.

2. Kamali, M. H. (2003). Principles of Islamic jurisprudence (3rd rev. ed.). Islamic Texts Society.

3. Qaradawi, Y. (2003). The lawful and the prohibited in Islam (K. El-Helbawy, M. M. Siddiqui, & S. Shukry, Trans.). Dar Al-Taqwa.

<u>Why There Are Many Things Forbidden In Islam ?</u>

•In the Islamic perspective, there is a concept introduced by Allah SWT in the Quran, namely Surah An-Nur verse 51, Surah Al-Baqarah verse 285, and Surah Al-Maidah verse 7, which is usually associated with obedience and obedience to Allah and the Messenger. This triggers various questions in the human mind when a behavior is prohibited such as not eating a lot of sugar can help you reduce the problem of chronic diseases such as diabetes. Through this understanding, Muslims also look for Asbab (things that are being done) and Musabab (results or consequences of the effort) which are the basis for every prohibition made in Islam.

• Every thing done by Muslims must be preceded by religious law as a basis. Similarly, in the prohibition of several acts. The pillar of every prohibition is the concept of monotheism taught and practiced by Muslims which was conveyed by the Prophet Muhammad to all his

followers. This makes it one of the main reasons for the prohibition of every wrong thing. In addition, the absence of logical reasons for prohibition in religion is also introduced. For example, Tattoos and imitating the behavior of a certain race are also forbidden, although
there is no bad effect but the concept of obedience and obedience that is practiced is proof of the existence of faith in religion.

Source:

1. Al-Ghazali. (2011). Ihya' ulum al-din [The revival of the religious sciences] (M. Nur Abd al-Hafiz, Trans.). Dar al-Kotob al-Ilmiyah. (Original work published ca. 1100).

2. Al-Nawawi, Y. (1999). Riyadh-us-Saliheen [The gardens of the righteous] (H. S. Yusuf, Trans.). Darussalam.

3. Al-Shatibi, I. (2011). The reconciliation of the fundamentals of Islamic law [Al-Muwafaqat fi usul al-shari'a] (I. A. R. Nyazee, Trans.). Center for Muslim-Christian Understanding, Georgetown University.

Perspectives In Islam In terms of Mental Problems.

•Mental Problem is an illness that affects a person's thoughts, feelings (emotions), and behavior, changing them from normal and interfering with daily activities, such as depression, bipolar, or schizophrenia, which can be caused by genetic factors, trauma, or brain chemical imbalances, and requires professional treatment. This problem has became a worldwide problem, which is really dangerous to all countries, community and family. • There are several causes that are the root of mental health problems:

1. **In terms of Biology and Genetics:**Family, is one of the roots of this problem, that is, anyone from the family who has a history of mental illness such as schizophrenia, can inherit the problem.Chemical imbalances in the brain are also one of the main causes of this problem. It also occurs when there is an imbalance of neurotransmitters.Brain diseases also contribute to this problem. For example, physical trauma such as an accident or lack of oxygen that causes a concussion in the brain.

2. **Psychological and Emotional Factors:** Trauma and bad experiences can trigger this problem. For example, a boy being molested by a woman can cause him to feel afraid when surrounded by women when he grows up to be an adult. Mental stress in the form of things that are difficult for the mind to release is the cause of this problem. For example, a man being abandoned by his girlfriend can cause him to get depressed

3. **Environmental and Social Factors:** Social isolation which causes a person to feel lonely and lack of exposure is a problem not only mentally but also physically. This will make it difficult for them to find work and careers in the future. Family pressure becomes a burden for themselves, especially children who have strict families. For example, a father who wants his son to be successful like him who is a doctor, his son wants to be an artist in the world of painting. This will cause disputes between the family and a loss of self- confidence for him. Lastly, Social Media.

Social media plays an important role in our daily lives. There are several disadvantages that can change a person's perception, namely cyberbullying. Cyberbullying is not only able to change but can also be the cause of someone's death.

4. **Lifestyle and Behavioral Factors:** Drug or alcohol abuse can worsen mental health problems. Suffering from chronic illnesses for a long time can also become a mental problem through dilemmas and feelings of fear or overthinking that can worsen.

5. **Demographic Factors:** Gender is also one aspect of the occurrence of mental problems. According to statistics released by the Malaysian government, it shows that women are more likely to suffer from this problem.

Are The Prophets have a mental issues.

A prophet is a man appointed by God through revelation sent down through an angel such as Gabriel who was assigned by God to be the deliverer of revelation in the Abrahamic religion.There are many mental issues that are the subject of dispute among intellectuals, especially psychologists, regarding revealing the miracles that Allah gave to His Prophets.Also, how is the ruling on things that are forbidden in Islam, violated in the name of mental health problems suffered by Muslims, such as alcohol, which is forbidden by Allah in the Quran, becoming a cure for diseases faced by Muslim patients. Is it permissible or still forbidden?, Let's delve into it together.

1. **Schizophrenia:** This problem is often brought up by psychologists against the Prophets who witnessed and received revelations through Angels. In some cases, this disease has been the cause of several murders such as the case of a mother killing her son because she supposedly heard the voice of God and the voice told her to do so. If we look closely, it is similar to the story of Prophet Ibrahim (as) who slaughtered his son Prophet Ismail (as).

Many psychologists see this as a sign that the Prophets did not exist but were merely people with mental problems.

•In my opinion, from the Islamic perspective, this is an unfounded accusation because the prophets did not suffer from mental illnesses such as schizophrenia. Such claims contradict theological doctrine, rational analysis, historical evidence, and consistent social observation: the Qur'an explicitly refutes the accusation of madness against Prophet Muhammad ﷺ (at-Takwir 81:22). From a clinical standpoint, schizophrenia is characterized by disorganized thinking, random hallucinations, and deterioration of social functioning, whereas the prophets demonstrated highly structured reasoning, teachings that remained consistent for decades, effective political and social leadership, and emotional and moral stability. Moreover, the content of revelation forms a coherent system of law, ethics, and worldview, something that has never resulted from psychotic hallucinations. In addition, there are reports of khawāriq al-'ādah (extraordinary events) witnessed by others, including non-

Muslims, such as accounts of elements of nature (stones, trees, or specific places) glorifying God and the Prophet, which were heard by public witnesses; such events, although their chains are evaluated by scholars, indicate that prophetic experiences occurred within a shared, observable reality rather than being isolated subjective experiences like hallucinations. The acknowledgment by the Prophet's own enemies of his honesty, intelligence, and soundness of mind, together with his ability to accept criticism, engage in dialogue, and adapt strategies, further confirms that prophethood is grounded in a sound intellect and a high level of reality awareness, not a mental disorder.

2. **Epilepsy (especially Temporal Lobe Epilepsy):** Often attributed to prophets due to unusual sensory experiences or altered states of consciousness, but this claim is weak because epilepsy typically causes confusion, memory loss, cognitive fatigue, and impairment of daily functioning, whereas prophets demonstrated full consciousness during and after receiving revelation, very strong memory, organized thinking ability, and high social and leadership functioning without signs of neurological impairment.

3. **Delusional Disorder:** Is associated with prophetic experiences being equated with false beliefs that cannot be tested, but delusions are personal, closed, and unsupported by external evidence, whereas prophetic messages involve consistent, rational, publicly evaluable messages, accompanied by significant social impact and the support of other people's testimonies, making them completely different from clinical delusions.

4. **Bipolar Disorder (especially manic episodes):** Sometimes attributed to prophets who display high spirits and grand visions, bipolar disorder is characterized by extreme emotional swings, impulsivity, and periods of deep depression, whereas prophets maintain emotional stability, wisdom in decisions, prolonged patience, and consistency of character without pathological episodic patterns.

5. **Psychosis or Hallucination Disorder:** Often used to interpret revelation as auditory hallucinations, but hallucinations are random, contradictory, and do not produce a coherent system of thought, whereas the revelations of the prophets are structured, consistent over the long term, form a complete system of law, ethics, and outlook on life, and in some cases are accompanied by events witnessed by others.

6. **Dissociative Disorder:** Associated with the assumption that prophets were in a state of trance or separation of consciousness, however dissociative disorders are usually caused by psychological trauma and cause identity or memory disruption, whereas prophets maintain a clear self-identity, ongoing social responsibility, and a high awareness of reality without signs of personality dissociation.

7. **Autism Spectrum Disorder (ASD):** Sometimes anachronistically associated with deep focus or strictness of principles, ASD involves difficulties with social interaction, emotional communication, and social flexibility, whereas prophets were very eloquent communicators, empathetic towards followers and opponents, skilled in diplomacy, and able to effectively lead people from diverse backgrounds.

8. **Narcissistic Personality Disorder (NPD):** It has also been linked to accusations that prophets seek influence or self-adoration, but NPD is characterized by egotism, manipulation, and an excessive need for praise, while prophets live simply, reject luxury and self-adoration, endure suffering for the sake of their mission, and emphasize humility and complete devotion to God, thus denying the characteristics of the disorder.

,Taking a Forbidden Things Because Of A Bad Deceased's ?

• In Islam, doing forbidden things for the sake of treatment is basically not allowed, including drinking alcohol, because the Prophet ﷺ clearly stated that Allah does not make a cure for forbidden things and that alcohol itself is not a medicine but a disease; however, Islam is also a realistic and humane religion, so in a truly urgent emergency, when life or limb is
threatened, there is absolutely no effective halal treatment alternative, and a trustworthy
medical expert confirms that it is the only option, then, forbidden things can be a must just
for necessity, not for pleasure or excess, in line with the fiqh method that emergency allows
prohibition but is measured according to the extent of its necessity; however, specifically
regarding alcohol, the majority of scholars are very cautious and tend to insist that it is still
not appropriate to be used as a medicine because of its harm and because there are almost always other medical alternatives, so the priority of a Muslim is to continue trying to find halal treatment while relying on Allah.

Is Committing Suicide Due To Mental Illness Still A Sin And Going To Hell ?

•According to the views of Ahl al-Sunnah scholars, suicide is originally a major sin and is forbidden, but Islam sees humans with justice and mercy, not in black and white; if a person does it when his mind is completely lost or damaged due to a serious mental illness to the
point that he is unconscious, unable to judge good and bad, or disconnected from reality,
then he is not held accountable and is not sinful, based on the hadith that the responsibility
of the shariah is lifted from a mad person until he regains his sanity, and in this situation his
affairs are completely left to the mercy of Allah. However, if a person is still conscious and sane, even if he is experiencing depression, mental stress, or deep emotional pain, then the act of suicide is still sinful, but does not remove a person from Islam, and according to the majority of scholars such as Imam al-Nawawi and Ibn Taymiyyah, he is not punished as a disbeliever and does not remain in hell, but is under the will of Allah, if Allah forgives, then it is because of His mercy, and if he is punished, it is because of His justice, showing that Islam condemns the act, but does not close the door of mercy to the suffering servant.

Religion Trauma in Perspective Of Islam:

•Religious trauma has become one of the hottest topics in the current era, before that what is the meaning of religious trauma and what is the root of this matter and is it a religious sin. We will find out soon.

Religious trauma can be defined by psychological, emotional, or mental effects experienced
by a person as a result of harmful or burdensome experiences in the context of religion or
religious institutions.This is one of the problems faced in the West, making religion seem scary

to some people. I see that this is not a random act, but after seeing it with my own eyes, I feel uncomfortable with the extreme emphasis on their religious followers, especially the young men and women.

• There are **several branches** from the root that can **lead to things like this**:

1. **Harmful Experiences:** These often stem from exposure to doctrines based on extreme fear, abuse (physical, sexual, or emotional) by religious leaders, or exclusion from the community. For example, some cases of The Children Of God teachings that use women as sex toys without them even realizing it.

2. **Extreme Fear:** Teachings that overemphasize sin, hell, and God's punishment, causing individuals to live in constant fear.

3. **Guilt and Shame Culture:** Using guilt as a tool to ensure obedience, making individuals feel unworthy or always wrong.

4. **Perfectionism:** The demand for religious perfection, where minor mistakes are considered major sins.

5. **Manipulative Leader:** Religious leaders or senior figures use authority to control, exploit, or emotionally abuse followers such as the teachings in Malaysia called the Kingdom of Heaven and founded by Ayah Pin.

6. **Blind Compliance:** The need to obey rules without question, which restricts freedom of thought and individual autonomy such as the murders that occurred in Malaysia of the followers of Tuhan Harun.

7. **Social Excommunication:** The threat of being ostracized, expelled from the community, or expelled from the family if they break the rules or leave the religion such as the killings that occurred against defectors from the teachings of Al Qaeda.

8. **Harsh Religious Education Patterns:** Parents or teachers who educate with force, do not validate the child's feelings, or use threats such as a father who beats his son because his son does not want to become a pastor.

9. **Hypocrisy:** Seeing leaders or community members who talk about goodness but commit heinous acts such as physical or sexual abuse, leading to a crisis of trust such as (JMS) Jesus Morning Star whose leader uses young women as a release for lust.

10. **Identity Blocking:** Not being allowed to be yourself, especially for LGBTQ+ people or those with different views in a rigid community such as the punishment imposed by LGBTQ in Kenya which is in prison until one of the same-sex partners becomes pregnant.

• Trauma occurs not only while within, but also when leaving a high-control religious group. This involves a loss of identity, social support, and community, leading to feelings of alienation and confusion about the faith one has held for so long.

How to Preven And Heal From This Problem:

• Every disease has a cure. This verse is the word of the Prophet Muhammad to all his followers. Every thing that befalls us should not be seen as a problem but rather a lesson that must be accepted with open arms. Therefore, here is a way to prevent this from happening to us and our loved ones in the future:

1. **Identify Toxic Dynamics:** Recognizing early signs of an unhealthy religious environment such as one that focuses on punishment, shame, or absolute obedience is essential for prevention.

2. **Encourage Critical Thinking:** Upholding your own values and questioning rigid thought patterns can act as a shield against indoctrination.

3. **Selective Engagement:** Choose a community that respects personal boundaries and allows open questioning of faith without judgment.

4. **Encourage Spiritual Autonomy:** Protect yourself by ensuring that your values are not tied to religious service or perfection.

• Way to heal this problem also has several way:

1. **Seek Specialized Therapy:** Work with a professional trained in Trauma Informed Therapy, Cognitive Behavioral Therapy (CBT), or EMDR to process years of adjustment so they can analyze patterns or choose appropriate ways to cope. Establish Clear Boundaries: You have the right to step back from triggering environments or individuals, even within your own family, and not feel afraid or upset because you did the right thing.

2. **Practice Somatic Regulation:** Use practices such as mindfulness, yoga, or rapid breathing to regulate a nervous system that may be stuck in a “fight or flight” response due to fear-based teachings so that you can feel calm and be able to think rationally about your previous choices.

3. **Find a Community of Choice:** Connect with support groups (online or in-person) specifically for those who have left a similar high-control environment such as a satanic ex.

4. **Spiritual Reframe:** If you still value faith, explore affirming and gentle interpretations that focus on compassion rather than fear as in Islamic teachings, God has 2 major attributes, namely sifat jamil (beauty and grace) and sifat jalal (wrath and awesomeness), so they can focus on the sifat jamil.

Can People With Multiple Personality Problems Be Involved in Sins Even If They Don't Commit Them?

•In Islam, the main principle of accountability depends on one's sanity, free will, and rational faculty ('aql). Regarding individuals with "multiple personality disorder", clinically known as Dissociative Identity Disorder (DID), the punishment for sin depends on their mental state at the time of the act:

•Islamic jurisprudence (Fiqh) places great emphasis on intention (niyyah), sanity (‘aql), and conscious choice (ikhtiyar) for an act to be considered a sin.

• Here is a breakdown based on Islamic principles:

1. **•Lack of Accountability During Change No Sin in Involuntary Acts:** Sins committed under unintentional, mental health-related conditions (as experienced in DID) are similar to actions committed while asleep or insane. According to a hadith, the pen is lifted (no record of sin) for a person who is insane.

2. **Personality of the "Host":** If the personality of the "host" did not intentionally commit or authorize the act, they are generally not responsible before Allah.

3. **Involuntary Action:** If a person commits a sin while in a state of "insanity" or choice due to their condition, they are not held responsible. This is because they are considered to be acting under a form of internal compulsion.

4. **Moment of Awareness:** If the symptoms subside and the person returns to "sound mind" or awareness, they are responsible for performing religious obligations (such as prayer) at that time.

5. **Intention (Niyyah):** Allah judges based on the intention of the heart. If a person did not "commit" the sin through their own will or choice, they are not considered to have "sinned" in the sight of Allah.

6. **Islam distinguishes between actions and thoughts:** Muslims are not responsible for their own self-talk or disturbing thoughts unless they act on them or speak about them with intent. In the case of DID, if one “personality” or state is unaware of or unable to control another, scholars emphasize that Allah is All-Knowing and aware of the struggle, and He does not burden any soul beyond its capacity (Quran 2:286).

source:

1. Barker, E. (1984). The making of a Moonie: Brainwashing or choice? Blackwell.

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4. Durkheim, É. (1995). The elementary forms of religious life (K. E. Fields, Trans.). Free Press.

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8. Hoffman, B. (2006). Inside terrorism. Columbia University Press.

Is Religion The Same As Cult?

• Before we diven into the topic, we must know a definition of religion, which is means belief in God or a Higher Power, acceptance of His teachings, and a system of beliefs and practices embraced by a group of people, which guides them in terms of morals, values, and worldview, provides a sense of belonging, and distinguishes them from other superstitions or supernatural beliefs. A cult is defined as a social or religious group that is centered around a charismatic leader, has extreme, unconventional beliefs, and is frequently estranged from the general public. • It is evident from this that religion and cults differ greatly in the following ways:

1. **Leadership and Control:** Cult leaders are typically vibrant, charismatic, and authoritarian figures who claim to be the sole source of truth. Religious leaders often operate within a hierarchy, a set tradition such as the case of John Of God who was a spiritual healer who deceived and manipulated many people.

2. **Transparency and Openness:** Religions usually publish their beliefs, sacred texts, and doctrines openly. Cults are usually secretive, revealing "true" beliefs only to initiated members. Sometimes they distort the scriptures of various religions such as (JMS) Jesus Morning Star who uses the Bible to understand the scriptures but distorts them to the point that their leader is called the Messiah.

3. **Isolation and Freedom:** Cults often require members to cut ties with family and friends, fostering an "us vs. them" mentality. They may demand extreme financial or personal sacrifices. Religions, on the other hand, often encourage integration into the wider community so that they can control the subconscious of those in their group.

4. **Critical Thinking:** Cults discourage questioning doctrines or leaders, while religions usually allow followers to debate or interpret their beliefs as in the golden age of Islam, various religious leaders from all over the world came to debate to find the truth.

Is religion the reason for the existence of cults?

• Religion is one of the most significant aspects of life for all people, including atheists, who still care about their beliefs in order to maintain their atheist identity. which are frequently motivated more by psychological manipulation, charismatic leadership, and a desire for total control as opposed to just theology. Cults are often created to take advantage of people's need for identity, community, or purpose, even though many of them use spiritual or religious themes to draw followers and give them a sense of belonging.•Religion appears to be one of the causes of cults for a number of reasons, including:

1. **Various Foundations:** Cults are not necessarily religious; they can be based on political ideology, therapy, or self-help movements such as JMS which has given many young men in Korea opportunities that have led to a growing number of followers.

2. **Charismatic Leadership:** Many cults are centered around a highly respected leader who demands total obedience, rather than a doctrine or theology as in the case of Charles Manson who was seen as charismatic by his entire followers.

3. **Psychological Control:** The main mechanism of cults is the use of coercive persuasion, social pressure, and mind control techniques on their followers so that they will not leave the group.

4. **Sect vs. Cult:** A sect is usually a group that breaks away from an established religion, while a cult often promotes a more radical, unorthodox and estranged set of beliefs, similar to Islam which has various sects from faith to morality that can be followed by all Muslims.

5. **Human Needs:** Cults often arise from a "meaning void", filling a void for individuals who are looking for belonging, security, or answers to life's questions, such as the terrorist group Al Qaeda who make Jihad their goal in establishing an Islamic State.

Source:

1. Barker, E. (1984). The making of a Moonie: Brainwashing or choice? Blackwell.

2. Baumeister, R. F. (1991). Meanings of life. Guilford Press.

3. Bugliosi, V., & Gentry, C. (1974). Helter Skelter: The true story of the Manson murders. W. W. Norton & Company.

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Occult,Pagan,Satanic In Islam View:

• These three ideologies are very well known in the Western world because they show deviations in terms of beliefs, rituals performed, and the cult of idols from various religions, especially Christianity.

• **Occult** literally meaning "hidden" or "unseen", referring to knowledge of paranormal, mystical, or magical matters not understood by conventional science. It relates to the practice of occultism, astrology, or rituals aimed at manipulating unseen energies or powers such as Shaman in Korean mythology has been used by the Kingdom for some purpose especially in predictions.

• **Paganism** refers to a belief system or religious practice that is not part of the major world religions (such as Abrahamic) and is often based on polytheism (many gods), animism (nature spirits), or nature worship. It is often associated with ancestral/indigenous beliefs, such as the animist practices in Sarawak, Malaysia.

• **Satanic** means anything related to the devil, evil, cruelty, or devil worship. It refers to an ideology or action that opposes religious teachings (especially Christian/Abrahamic) and often glorifies the spirit of extreme freedom or the Devil as a symbol of anti-authority. In general, it symbolizes evil and troublemakers. There is a difference between theistic Satanism (worshipping the devil) and atheistic Satanism (using the symbol of Satan as a metaphor for human freedom)

•In Islam, occultism (magic/sorcery), paganism (shirk/polytheism), and Satanic practices are strictly forbidden, considered major sins, and considered acts of kufr (disbelief) that cut one off from faith. These practices are seen as tools of Satan (Satan/Iblis) designed to corrupt

humanity, resulting in eternal damnation and divine retribution. Many academics from all over the world, particularly Muslim scholars, have agreed on this.

What are some practices that are practiced by the general public but are actually Occult, Pagan and Satanic?

• There are various practices that are practiced by the general public because they have become part of their own lives and families. Even though they are derived from a number of the aforementioned ideologies, some practices have been assimilated into them to the extent that they are regarded as religious teachings. For example:

1. **Modern Use of Symbolism:** Many prominent brand logos and the entertainment industry use sacred geometry or ancient symbols (such as the One Eye or Baphomet) that originate from esoteric traditions such as the Egyptians who used the eye symbol as a symbol for God (The Eye Of Ra).
2. **Manifestation and the "Law of Attraction":** The visualization and affirmation techniques popular in "self-help" culture have strong roots in magick and the Hermetic tradition of changing reality through the will of the mind, such as the modern era that uses words of affirmation as a love language.
3. **Astrology and Horoscopes:** Although considered merely entertainment, the practice of referring to the positions of the stars to determine fate or personality is based on ancient Pagan belief systems such as the Chinese Horoscope and the Indian Horoscope, where two or three are used to predict the future through astrology.
4. **Seasonal Celebrations:** Holidays such as Halloween (derived from Samhain) and certain elements of Christmas (such as the pine tree from the Yule tradition) have roots in Pagan fertility rituals and nature worship.
5. **Rituals in Pop Culture and Politics:** Large-scale concert performances or music videos sometimes employ "Satanic" ritual aesthetics (such as the use of fire, pentagrams, or fake blood) as a form of artistic expression or cultural provocation, which is also practiced in some political ideologies such as Freemasonry.

I want all of my Muslim friends to be conscious of everything that enters and exits your body, especially your mind..

Are Occult, Pagan And Satanic A Group Of Villains As Mentioned In Some Religious Scriptures?

• Based on my experience, the various types of people I have met especially discuss religious issues and beliefs about faith. In religious scriptures, particularly in the Abrahamic traditions (Judaism, Christianity, and Islam), the Occult, Paganism, and Satanism are not usually
depicted as a "gang of villains", but are often framed as spiritual enemies, forms of rebellion, or "hatred such as Satan who is The Lord Of All in Satanic ideology which is a contrast to Christianity.

1.From a Religious Scriptural Perspective:

1. •**Shirk & Rebellion:** In Islam, the practice of Occultism (witchcraft) and idolatry (Paganism) are considered major sins (shirk) because they associate partners with Allah. Witches are often depicted as individuals who collaborate with Satan to corrupt humans.

2. **Satanism as a Real Enemy:** In the Quran and the Bible, Satan/Iblis is the "real enemy" of humans. Therefore, anyone who worships or follows in the footsteps of Satan is automatically considered an evil group or "army" of evil who aims to mislead humans.

3. **Misguidance:** Scripture sees this practice not just as a difference of opinion, but as a spiritual threat that can lead to moral destruction and punishment in the afterlife.

2.From a Historical & Cultural Perspective:

1. **Demonization:** Historically, major religions have often "demonized" old beliefs. For example, the gods of European Pagans were transformed into "demons" by the early church to distance people from those old beliefs.

2. **Media Stereotypes:** Film and literature often portray occultists and satanists as villains who perform human sacrifices or dark rituals, which reinforces the perception of "evil" in the public mind, such as the film The Witch which shows the evil of witches to a group of young men and women in the woods.

3.Modern Views & Practitioners:

1. **Modern Paganism:** Many modern Pagan practitioners (such as Wicca) claim to worship only nature and do not believe in the Christian concept of "Satan". They see themselves as victims of historical misunderstandings.

2. **Symbolic Satanism:** There are groups (such as The Satanic Temple) that do not worship Satan as a supernatural being, but instead use the name "Satan" as a symbol of rebellion against the iron grip and support for individual freedom commonly used by liberals.

In conclusion, In religious scriptures, yes but in this era social it became a Ideology not as a religion or faith.

Source:

1. Ibn Taymiyyah. (2004). Majmuʿ al-Fatawa (Vols. 10–11). Dar al-Wafa.

2. Al-Qaradawi, Y. (1999). The lawful and the prohibited in Islam. Al-Falah Foundation.

3. Durkheim, É. (1995). The elementary forms of religious life (K. E. Fields, Trans.). Free Press.

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Are Metaphysics Question Can Be Answer By Islam Theology ?

• Metaphysics can be defined by the main branch of philosophy that studies the nature of reality, existence, and things beyond the physical or material realm. It focuses on the supernatural, fundamental principles, and causes that cannot be detected by the physical senses, such as the existence of God, the soul, and life after death. This raises various questions about life and death, particularly questions about divinity and destiny.

There are some questions such as:

1. **The Nature of Reality:**
In Islam, the world is Al-Haqq (Reality), but its reality is derivative. Unlike the Creator, who is Al-Haqq (Absolute Truth/Reality), the physical world is a created reality. It is not an illusion, but it is temporal and dependent. Scholars often describe the world as a "sign" (Ayah) that points to a higher objective truth.

2. **What is the Meaning of Existence:**

• Existence is categorized into **two forms:** Necessary Existence (Wajib al-Wujud): This belongs to Allah alone, which has no beginning or end and does not require a cause to exist and is usually applied to divine essences. Contingent Existence (Mumkin al-Wujud): This includes everything (humans, stars, atoms). These things do not necessarily exist; they only exist because a Necessary Being brings them into existence and maintains them at all times.

3. **Why There is Something Rather Than Nothing**:

• Islamic philosophy argues through the Cosmological Argument (notably the Kalam version) that because the universe began to exist, it must have a cause. Something cannot come from nothing by itself. The universe exists because of the Will of God; it is a manifestation of His power and choice rather than a random accident or a mathematical necessity. Scholar says especially in sect Asya'irah God is characterized by 20 obligatory and impossible attributes, 20 impossible attributes and 1 must attribute, meaning God is characterized by everything possible.

4. **Origin and Purpose of the Universe:**

• Origin: The universe was created Ex Nihilo (out of nothing) by the command "Be" (Kun). It is not eternal; it had a finite beginning and will have a finite end (Yawm al-Qiyamah). Purpose: The universe is not a "game." Its primary purpose is to function as a theater of experimentation and a means for conscious beings to know their Creator. For humans specifically, its purpose is defined in the Quran 51:56: "I did not create the jinn and mankind except to worship Me." Worship (Ibadah) in this context includes knowing God, being just, fulfilling the role of steward (Caliph) of the Earth.

5. **What is the relationship between Fate (Determinism) and Free Will:**

• In the Islamic view, Islamic Theology (especially the Ash'ariyyah and Maturidiyyah schools) introduces the concept of Al-Kasb (acquisition). Allah is the creator of every action, but humans are given "given will" to choose between good and evil. This reality places humans as moral agents who are responsible for their choices without denying the absolute power of God. In addition, Sunnahtullah which is also a supporter of every action has cause and effect.

6. **What is the nature of the "Soul" (Ruh) and does it remain after death:**

• This question touches on the dualism of body and mind and the continuity of identity Islam emphasizes:

That humans are not just material bodies. The Ruh is a metaphysical entity breathed into the body by Allah. Even though the body has been destroyed, the Ruh continues to exist in the realm of Barzakh (intermediate realm). Islamic metaphysics rejects the materialist view that consciousness ends after death; on the contrary, death is merely a transition of phases of existence. Here, it is shown that justice will be upheld through (Hisab) the day of judgment for anyone who has been wronged by a certain group.

7. **How does the "One" (God) produce the "Many" (Diversity of Nature):**

•This is a classic metaphysical problem about how the One and Infinite God can create a diverse and finite universe.

The scholars of kalam (Muslim theology scholars) answer: Through the concept of the Attributes of Allah. Although the Essence of Allah is one, He acts through His attributes such as Al-Khalis (Creator), Al-Alim (All-Knowing), and Al-Murid (All-Willing). The diversity in this world is a mazhar (manifestation) of the greatness of His names and attributes, not that God is divided into many parts and everything is bound except the essence, attributes and names of Allah to the 3 Attributes of God, namely knowledge and with it are subject to 2 more attributes, namely Qudrah and Iradah which are the basis for the destiny of all creatures.

8. **Does freewill show that God's plan is imperfect?**

•In Islamic theology, the existence of free will does not at all indicate that God's plan is imperfect. On the contrary, it is evidence of the perfection of God's wisdom in creating a system of tests for humans and the justice and rights as slaves given to his creatures and will be questioned after their death.

In Islamic theology: the existence of free will does not in any way undermine the perfection of God's plan; on the contrary, it is evidence of the perfection of His wisdom. This is because God's absolute knowledge (Al-'Alim) of our choices is not the same as compulsion towards those choices; like a teacher who knows the results of an examination based on the efforts of a student, his knowledge does not force the student to fail. Free will is a feature intentionally created in the divine plan as a fair testing platform, where humans are given the ability to choose (al-kasb or acquisition), making them responsible for the morality of their actions.

• Although humans have the will to choose, the execution of those actions remains subject to God's permission, ensuring that nothing happens outside His power and affirming that free will is an instrument for manifesting God's attributes of being All-Just and All-Wise.

9. Why Does Hell Exist, If It's True That God Loves His Servants So Much?

•This question touches on the aspects of Justice and Rahman (Mercy) of God in Islamic theology.
•In the Islamic view: the existence of hell is not evidence of God's hatred, but rather a manifestation of His perfect justice and the respect given to human free will.
•Hell functions as a place of just retribution for countless injustices in the world, ensuring that there is a fair distinction between the unjust criminals like Pharaoh and his victims. It also respects the free will of humans who choose the path of evil after being warned through the Prophet and the Book, making Hell the result of their own choice, not Divine compulsion. Furthermore, God's love precedes His wrath. The door of repentance is always wide open, rewards are multiplied, and sins are counted as only one, while Hell also functions as a temporary purification process for believers who sin before they are eligible for heaven. Therefore, Hell exists as a moral boundary and a stern warning to ensure that humans take worldly life seriously and choose the path of salvation, valuing goodness, justice, and responsible choices.

• **There are more questions can be answered but To respect The Muslim Teology Scholars, you can search deeper into their books or works.**

How Religion Can Adapt To The Modern Era With The Thoughts Of Skeptics, Especially Islam ?

•Islam adapts to the modern era through the approach of Intellectuality (Aql) and Contextualization, without changing the basic principles of faith. Islam faces skepticism not with blind rejection, but with rational dialogue and empirical proof. In the heyday of Islam, namely the Abbasid Empire, the whole world came to learn various sciences, especially in
seeking the truth of Faith. So the various questions that have been answered by scholars so that Islam remains relevant because the words of the Prophet Muhammad, Islam is the last religion that will be used by all its people until the Day of Judgment.

•Here is a strategy for how Islamic theology answers the challenge of modern skepticism.
Such as:

1. **Integration of Science and Revelation (I'jaz Ilmi):**
• For skeptics who greatly deify science: Islam shows that the Qur'an does not contradict established scientific facts. The concept of the expansion of the universe, embryology, and the water cycle mentioned in the 7th century text became a bridge for skeptics to see that the
revelation has a dimension of objective truth that transcends its time just like the Al Quran which explains the human event in the mother's womb from as small as an egg cell until it becomes a whole baby with a logical explanation that makes it a miracle for the Messenger of God who is not used to reading and writing to be able to provide this kind of knowledge.

2. **Maqasid al-Sharia (Purpose of Sharia):**

• Approach In the modern era, Islamic law is no longer seen simply as a collection of prohibitions, but as a system that aims to protect human welfare (protecting life, reason, property, lineage, and religion). By explaining the reasons (illat) behind each rule, Islam is able to adapt to contemporary issues such as bioethics, the digital economy, and human rights in a logical manner, such as the development of technology that can implant chips in human skin.

3. **Reform of the Ijtihad Method:**

• Through Ijtihad, modern scholars use critical reasoning to answer questions that did not exist in the time of the Prophet. Institutions such as the Indonesian Ulema Council or international fatwas apply flexible fiqh rules (al-ashlu fil ash-ya' al-ibahah, basically everything is permissible unless there is evidence that prohibits it) to respond to technology and social change without losing religious identity such as the differences in laws issued by scholars of various schools of thought that make it easier for all Muslims to progress.

4. **Answering the Existential Crisis with Metaphysics:**

• Modern skepticism often leads to nihilism (the feeling that life is meaningless). Islam offers a framework of Intellectual Sufism that answers the inner needs of man. Emphasis on spiritual peace and universal morality is attractive to modern society that is starting to be saturated with materialism but remains logically critical to show that every human being has an eternal goal that needs to be pursued in addition to temporary goals, especially against worldly desires.

5. **Logic-Based Theological Dialogue (Modern Kalam):**

• Thinkers such as Fazlur Rahman and Muhammad Iqbal emphasize a dynamic reading of the Quran. They argue that Islam actually encourages its followers to think critically (Afala Ta'qilun). For skeptics, Islam demonstrates that faith is not merely blind belief, but rather the result of deep reflection on the universe and oneself, opening our eyes to the Creator and the created.

Are Islam a Main Point for Segregation and Secularism?

• In the current era, segregation and secularism have become problems faced by various people from all directions, especially in Western countries. This has triggered the problem of Islamophobia, racism, sectphobia and anti-theism in the coming generations, especially
young people who have no grip and only follow the flow of progress without having a goal.
• **Segregation** is the physical separation of ethnic groups (residential areas, schools) that limits social interaction.
• **Secularism** is a belief that separates religious affairs from state administration and public life.
• Segregation aims to separate or isolate human groups according to ethnic, racial, or religious characteristics in order to maintain the dominance of certain parties or control social interactions, while secularism aims to separate state administration from religious doctrine in order to guarantee government neutrality, freedom of religion, and ensure that public law is based on rationality rather than specific religious laws.
• The **main difference** lies in the focus of the separation: segregation separates fellow humans, which carries the risk of discrimination, while secularism separates religious institutions from political power for the sake of justice in a plural society.
•There are several negative effects and ways to combat this understanding so that this problem does not occur in our society today, namely:

1. **Negative Impact on Society:**

1. Identity Crisis: The removal of spiritual values can cause young people to lose moral guidance, contributing to mental health problems and a less-than-oriented lifestyle such as those who call themselves free spirits who feel great about it but in reality they are people who have no direction in life.
2. Increased Prejudice: The separation of society causes a lack of interaction between different
groups, facilitating the spread of prejudice through social media such as Islam being seen as Terrorist even though those who are terrorists deviate from the true understanding of religion.
3. Social Polarization: When society interacts less with each other, the spirit of togetherness and universal humanity can be eroded, replaced by a narrower view such as the US society which still lives in the understanding that dark-skinned people are seen as more evil than white people. Intolerance: The rejection of religious values in some systems can lead to a less-
tolerant attitude towards religious believers, disrupting public harmony as in the case of the Bali bombings led by the understanding of the legalization of the blood of infidels**.**

2. **How to Combat This Perception by:**

• **Integrated Education:** Encourage schools and community activities that involve diverse ethnic and religious backgrounds to reduce prejudice from the beginning. Community integration guidelines can be referred to from sources related to unity such as Malaysia which holds open houses on religious holidays and various multi-racial and multi-religious communities also participate together.

• I**ncreasing Understanding of Diversity:** Providing authentic exposure to diverse cultures and beliefs to foster respect for each other. Dialogue between different groups can help build understanding such as Muslims in Malaysia knowing that Hindus do not eat beef.

• **Strengthening the Role of the Family:** Families play an important role in instilling spiritual and moral values so that children have a strong foundation in facing the various influences from all understandings and ideologies that fuel fights about religion and race.

• **Responsible Use of Social Media:** Disseminating content that promotes human values and togetherness. Taking action against content that is prejudiced or hateful is important in order to be able to convey the message of the beauty of living in diversity.

• **Dialogue and Discussion:** Holding an open discussion on the role of noble values in community development, showing that progress does not necessarily mean rejecting those values as in Indonesia, Sunan Muria who is one of the respected scholars slaughtered a goat as his sacrifice on Eid al-Adha due to the influence of Hinduism in Javanese society.

• **This must be filtered by society in social life:** so that there are no problems of conflict over race and religion in a country to achieve progress in civilization in the modern era.

How Islam And Religion Can Eliminate The Problem Of Islamophobia And Sectophobia Or Anti Theism In Modern Era ?

• Nowadays, Religion has become one of the sensitive issues to talk about. Various problems have arisen due to conflicts in the form of religious issues, both within the same community or different. This leads to the problem in this question.
Before that, what is the definition of the three problems above:

1. Islamophobia: Unfounded fear or hatred of Islam and its followers, often leading to discrimination and "othering" (considering Muslims as a threat or a foreigner).

2. Sectophobia: Tension or hostility between groups/sects within the same religion (e.g. conflict between schools of thought). It stems from an exclusive attitude that considers only one group to be true and the others to be wrong.

3. Anti-Theism: Active opposition to belief in God. It goes beyond atheism; this group believes that religion is harmful to human progress and should be eliminated altogether.

• There are several ways to prevent this from happening through several methods:

1. Digital & Media Literacy: Educate the community not to be easily swayed by social media content and understand the tactics of the "digital conflict triangle".

2. Inter-religious & Intra-religious Dialogue: Not just discussions between different religions, but also in-depth dialogue among believers in the same religion to accept diversity of interpretations (Ikhtilaf).

3. Multicultural Education: Incorporate elements of tolerance and religious history objectively in the school curriculum to build empathy from a young age.

4. Mitigation by Religious Institutions: Governments and religious bodies (such as the Ministry of Religious Affairs or MUI) need to have a "Conflict Potential Map" to act quickly before physical conflict occurs.

Source:

1. Al-Dehlawi, S. W. (1997). Al-Inshaf fi bayan asbab al-ikhtilaf. Dar al-Nafais.

2. Aminullah, A., & Iqbal, M. (2024). Pengaruh ikhtilaf ulama dalam perkembangan fikih. Jurnal Pendidikan Kreatif, 5(1).

3. As-Suyuti, J. A. B. (1983). Al-Asybah wa al-Nazhair. Dar al-Kutub al-Ilmiyah.

4. Kementerian Agama RI. (2025). Laporan pemetaan potensi konflik sosial berdimensi keagamaan 2025: Mitigasi segitiga konflik diskursif. Direktorat Jenderal Bimbingan Masyarakat Islam.

5. Nurjanah, T. (2024). Literasi digital dan ketahanan moderasi beragama: Telaah integratif dalam perspektif Maqashid al-Syari'ah. JSHI: Jurnal Syariah Hukum Islam, 3(1).

Is polygamy an obligation or a solution to problems?

•Polygamy is a form of marriage in which an individual has more than one partner at the same time. This is one of the laws brought by the Prophet Muhammad to his people. The question is, a polygamy a form of satisfying lust or a solution to problems in the household?

1. In Islam, justice (ʿadl) is not a side issue but the main purpose of Sharia:
The Qur'an consistently places justice as a universal moral demand, encompassing all aspects of social and family life. Key verse: "Indeed, Allah commands justice (al-ʿadl)…" (Qur'an 16:90) This verse is the basis for the principle that all Islamic laws, including marriage, are bound by the principle of justice.

2. Polygamy as a Conditional Permission which is Not an Obligation:
Islam does not command polygamy, but rather allows it conditionally. The main condition emphasized is justice. Key verse: "…marry women of your choice, two, three, or four; but if you fear that you will not be just, then [marry] only one." (Qur'an 4:3)
In terms of fiqh methodology: Justice is made a morally valid condition and Inability to act justly nullifies the obligation of polygamy.

3. The Sunnah of the Prophet as a Model of Ethics:
The Prophet Muhammad ﷺ emphasized justice as a very heavy moral responsibility especially for men who have many dependents such as (wife and daughters):"Whoever has two wives and inclines toward one of them will come on the Day of Resurrection with one side of his body leaning."
(Hadith, Abu Dawud & al-Tirmidhi)

In conclusion, From an Islamic perspective, justice is the fundamental ethical principle that governs marital relations. The legitimacy of polygamy in Islam is clearly determined by the ability to uphold justice between spouses, especially in material rights and social responsibilities. The Quranic injunctions consistently emphasize that the inability to ensure justice renders polygamy morally and shari'ah impermissible. Thus, reinforcing the importance of ethical responsibility over legal permissibility.

Source:

1. Abu Dawud, S. A. (2009). Sunan Abi Dawud. Dar al-Risalah al-Alamiyyah.

2. Al-Ghazali, A. H. (2007). The proper conduct of marriage in Islam (Kitab Adab an-Nikah): Book 12 of Ihya' Ulum ad-Din (M. Holland, Trans.). Al-Baz Publishing.

3. Al-Maraghi, A. M. (1946). Tafsir al-Maraghi. Mustafa al-Babi al-Halabi.

4. Al-Qurtubi, M. A. (2006). Al-jami' li ahkam al-qur'an. Dar al-Kutub al-Misriyah.

5. Al-Zuhayli, W. (2011). Al-fiqh al-islami wa adillatuhu. Dar al-Fikr.

6. Ibn Ashur, M. T. (2006). Ibn Ashur: Treatise on Maqasid al-Shari'ah (M. El-Mesawi, Trans.). International Institute of Islamic Thought (IIIT).

Is it true that the prophet is a sex addict?

• The accusation that the Prophet Muhammad ﷺ was “sex-crazy” stems from a reading of history that is divorced from the cultural, social, and historical context. This accusation usually uses modern moral standards to assess the reality of Arab society in the 7th century, which is a methodological error known as anachronism. In addition, it is ad hominem in nature, that is, attacking the personality of a figure without assessing the overall contribution and context of his life. The main problem here lies not in the historical facts, but in the lack of historical, sociological, and religious literacy that causes one aspect of the Prophet’s life to be cited in isolation and then generalized unfairly.

•When objectively assessed, these accusations are not in line with historical facts. Prophet Muhammad ﷺ lived monogamously with Sayyidah Khadijah for about 25 years, which is the period of his biologically most active life. His other marriages only occurred after the age of 50 and were mostly social and humanitarian in nature, involving widows, widowers, and women in need of protection. In addition, the Prophet’s own life was characterized by simplicity, self-discipline, and high moral responsibility, including the practice of fasting, worship, and community service. All of this clearly contradicts the accusation of sexism and instead shows a model of ethical and humane leadership.

• The fallacy of this accusation can be proven through a comprehensive scholarly approach:

1. **Historical studies** show that polygamy was a widespread social norm before Islam, and Islam itself introduced strict conditions of justice, rather than encouraging lust.

2. **Sociological analysis** of marriage at that time shows marriage as an institution of social protection and community building.

3. An assessment of the entire life and teachings of the Prophet himself, including social reform, defense of the weak, and the construction of a moral system, which provides a comprehensive picture that refutes this reductive accusation.

• **In other words**, historical facts, social context, and rational analysis collectively prove that this accusation is baseless and born of misunderstanding, not reality.

Source:

1.Al-Mubarakpuri, S. R. (2002). The sealed nectar: Biography of the noble Prophet. Darussalam. (Karya asal diterbitkan dalam bahasa Arab sebagai Ar-Raheeq Al-Makhtum).

2. Armstrong, K. (2006). Muhammad: A prophet for our time. Atlas Books / HarperCollins.

3. Brown, J. A. C. (2014). Misquoting Muhammad: The challenge and choices of interpreting the Prophet's legacy. Oneworld Publications.

4. Ibn Kathir, I. (2003). Tafsir al-Qur'an al-Azim (L. Mabraya, Trans.). Darussalam. (Huraian mengenai Surah An-Nisa ayat 3).

Does Islam Discriminate Against Women?

• Accusations that Islam discriminates against women often stem from some confusion between religious principles and cultural practices. This can be seen by reading religious texts in isolation from their historical context and legal purpose. In many discussions, the experiences of women in certain Muslim societies are generalized as representing Islamic teachings themselves. In addition, the selective use of modern standards to evaluate classical texts without considering the social context of their time also contributes to the perception of discrimination. The main problem here is the failure to distinguish between normative Islamic teachings and social realities influenced by cultural, political, and economic factors.

• In principle, Islam does not place women as inferior to men, but rather emphasizes the value of equality in terms of humanity and moral responsibility. The Quran states that men and women are created from the same origin and are judged based on their piety, not gender. Islam grants women significant rights in its historical context, including the right to own property, the right to choose a spouse, and the right to education and rights that were not widely recognized in many other civilizations at that time. The differences in roles and responsibilities that exist in Islam are intended for functional justice, not discrimination of value or dignity.

• Proof that Islam is not discriminatory against women can be made through a thorough textual and historical analysis:

1. A study of the Quran and Sunnah shows an emphasis on justice, dignity, and protection of women's rights, including the prohibition of oppression and neglect.

2. The Maqasid al-Shariah approach shows that Islamic laws aim to preserve life, reason, dignity, and well-being, without distinguishing between genders.

3. A study of early Islamic history shows the active role of women in the fields of knowledge, economy, and society.

• The combination of this textual evidence and this framework of legal purpose and historical reality refutes the claim that discrimination against women is a fundamental principle in Islam.

Source:

1. Abou El Fadl, K. (2001). Speaking in God's name: Islamic law, authority, and women. Oneworld Publications.

2. Auda, J. (2008). Maqasid al-Shariah as philosophy of Islamic law: A systems approach. International Institute of Islamic Thought (IIIT).

3. Ramadan, T. (2007). In the footsteps of the Prophet: Lessons from the life of Muhammad. Oxford University Press.

4. Schimmel, A. (1997). My soul is a woman: The feminine in Islam. Continuum.

Are the Prophet's Pedophile Accusations True?

• The accusation that the Prophet Muhammad ﷺ was a pedophile stems from serious methodological errors, particularly anachronism, which evaluates past historical events using modern moral and legal standards without considering the context of the time, culture, and social structure at the time. This accusation also tends to be reductionist, as one aspect of the biography is cited in isolation and used to deny the entire moral integrity and prophetic mission. The main problem is not with the historical facts alone, but with a failure to understand how the concepts of age, marriage, and maturity are defined differently across civilizations and eras.

• Rationally and factually, labeling the Prophet Muhammad ﷺ as a "pedophile" is neither historically nor psychologically accurate and is not valid. The term pedophilia is a modern clinical category that refers to a specific sexual disorder, and cannot be applied retroactively to the context of the 7th century. At that time, marriage was determined by social and biological maturity, not chronological age as it is today, and the practice existed widely across cultures such as Arabia, Rome, Persia, and others. Furthermore, the Prophet's entire life demonstrated moral discipline, social responsibility, and the absence of a pattern of behavior that would be consistent with the clinical definition of pedophilia, thus rendering the accusation baseless.

• Proving the invalidity of this accusation requires a comprehensive scholarly approach.

1. Comparative historical studies show that the norm of early marriage was a global reality in the pre-modern era and was not considered a moral deviance at that time.

2. Terminological and psychological analysis proves that the concept of pedophilia is a modern construct that cannot be used outside its clinical context.

3. A holistic assessment of the Prophet's life, which includes his commitment to worship, social reform, and personal morality, shows a moral consistency that contradicts the accusation.

• **Based on the combination of historical context**, conceptual accuracy, and comprehensive assessment, it proves that the accusation was born of methodological misunderstanding, not fact.

Source:

1. American Psychiatric Association. (2013). Diagnostic and statistical manual of mental disorders (5th ed.). American Psychiatric Publishing. https://doi.org/10.1176/appi.books.9780890425596

2. Armstrong, K. (2006). Muhammad: A prophet for our time. Atlas Books; HarperCollins.

3. Brown, J. A. C. (2014). Misquoting Muhammad: The challenge and choices of interpreting the Prophet's legacy. Oneworld Publications.

4. Khan, M. M. (Trans.). (1997). The translation of the meanings of Sahih Al-Bukhari (Vol. 7). Darussalam.

Does Islam Reject Gender Equality Ideology?

• This question is one of the conflicts that arise from the confusion between the concepts of equality and justice. In many contemporary debates, gender equality is understood as absolute equality in all roles, functions, and responsibilities without taking into account biological, psychological, and social differences. When this framework is used to evaluate Islam, any difference in roles between men and women is often labeled as discrimination. The main problem is the use of a modern ideology as a single standard to evaluate religious value systems that operate with different philosophies and purposes.

• Islam does not reject the dignity, value, and rights of women, but it also does not accept the concept of absolute and unconditional equality. On the contrary, Islam presents the principle of justice based on nature, where men and women are valued equally from a human, moral, and spiritual perspective, but are given different roles and responsibilities according to their respective abilities and functions. The Quran emphasizes that rewards and positions in the sight of God are determined by piety, not gender. Therefore, the differences that exist in Islam are not intended to demean women, but to ensure a balance of responsibilities and protection of rights as a whole.

• Proof that Islam does not reject gender justice can be done through textual and conceptual analysis:

1. A study of the Quran and Sunnah shows recognition of women's rights in property ownership, education, and social participation, far ahead of many other historical systems.

2. The Maqasid al-Shariah approach shows that the purpose of Islamic law is to preserve the dignity, justice, and well-being of all human beings regardless of gender.

3. A comparison between the concepts of gender equality and gender justice shows that Islam emphasizes contextual and functional justice, not absolute uniformity. Through this approach, it is clear that Islam does not reject gender justice, but presents a framework that is different from modern equality ideology.

Source:

1. Al-Qur’an al-Karim. (Surah An-Nahl 16:97; Surah Al-Hujurat 49:13).

2. Badawi, J. A. (1995). Gender equity in Islam: Basic principles. American Trust Publications.

3. Hallaq, W. B. (2009). An introduction to Islamic law. Cambridge University Press.

4. Lamrabet, A. (2016). Women in the Qur'an: An emancipatory reading (M. Roberts, Trans.). Kube Publishing Ltd.

Does Islam brainwash someone's thoughts?

• The accusation that Islam “brainwashes” one’s thinking usually arises from a confusion between the process of religious education and psychological manipulation. In modern discourse, brainwashing refers to the effort to eliminate the ability to think critically through coercion, fear, or information control. However, the experience of individuals who embrace or practice Islam is often misinterpreted as the result of indoctrination, while factors such as the search for meaning, environmental influences, and gradual learning are not taken into account. The main problem here is the failure to distinguish between conscious belief formation and authoritarian imposition of thought.

• In principle, Islam does not operate through the mechanism of brainwashing, but rather emphasizes awareness, understanding, and individual choice. The Quran repeatedly calls upon humans to think, reflect, and use reason, and even explicitly states that there is no compulsion in religion. Islamic teachings encourage the pursuit of knowledge, dialogue, and understanding based on argument, not blind obedience. Therefore, authentic Islamic practice is about shaping ethical and rational thinking, not eliminating one's intellectual autonomy.

• Evidence for this claim can be provided through textual, historical, and practical analysis, such as:

1. Key Islamic texts contain calls for the use of reason and critical judgment, which contradict the characteristics of brainwashing.

2. Islamic intellectual history shows a tradition of debate, dissent, and sectarian diversity, indicating openness to thought, not forced standardization.

3. Studies of individuals who consciously practice Islam show a gradual process of learning and reflection, not psychological control.

• **Based on the combination of evidence,** this indicates that Islam functions as a system of thought and moral development, not as a tool for brainwashing.

Source:

1. Al-Qur’an al-Karim. (Surah Al-Baqarah 2:256; Surah Al-Ghashiyah 88:21-22).

2. Malik, M. M. (2019). Islamic critical evaluation and perspective on fallacy of argumentum ad hominem. Pakistan Journal of Humanities and Social Sciences, 7(1), 63-75.

3. Nasr, S. H. (1972). Sufi essays. State University of New York Press.

4. Soufi, Y. L. (2023). The rise of critical Islam: 10th–13th century legal debate. Oxford University Press.

5. Tan, C. (2011). Islamic education and indoctrination: The case in Indonesia. Routledge.

Does Islam Reject the Ideology of Human Rights?

• This question has given rise to various conflicts in cyberspace and social media, namely whether Islam rejects the ideology of human rights. This often arises due to the difference in philosophical frameworks between the modern human rights system and the religious ethical framework. Contemporary human rights ideology is usually rooted in secular humanism and emphasizes individual autonomy as its main foundation. When this framework is used to evaluate Islam, any moral limitations or religious regulations are often interpreted as a denial of rights. The main problem is the failure to distinguish between the sources of rights, the purposes of rights, and the limitations of rights in two different value systems.

• Islam does not reject human rights, but it does not define them in absolute terms based solely on individual will. On the contrary, Islam recognizes human rights as a trust accompanied by moral and social responsibilities. The Quran emphasizes the dignity of man, the right to life, dignity, justice, and protection from oppression. However, Islam stipulates that the exercise of rights must be balanced with the well-being of society and ethical principles. Therefore, the difference between Islam and modern human rights ideology is not in the rejection of rights, but in the philosophical framework and moral constraints that accompany it.

• Proof that Islam does not reject human rights can be done through several methods such as textual analysis, principles, and real historical applications, for example:

1. The Quran emphasizes the right to life and the prohibition of killing without right, which is in line with the principle of the right to life in human rights.

2. The concept of no coercion in religion shows recognition of freedom of belief, although Islam sets ethical limits in the propagation of religion. For example, in the early days of Islam, women were given the right to own property and run businesses, such as Khadijah who acted as an entrepreneur, while these rights were not widely recognized in many other civilizations.

3. The Maqasid al-Shariah approach emphasizes the preservation of dignity and justice, which can be seen in the prohibition of oppression, the obligation to be fair to non-Muslims, and the protection of the weak.

• **These examples** show that Islam does not deny human rights, but outlines them within the framework of moral responsibility and social balance.

Source:

1. Al-Qur’an al-Karim. (Surah Al-Ma'idah 5:32; Surah Al-Baqarah 2:256; Surah Al-Isra' 17:70).

2. Aji, A. M. (2015). Hak dan kewajiban asasi manusia dalam perspektif Islam. Salam: Jurnal Sosial dan Budaya Syar-i, 2(2), 210–228. https://doi.org/10.15408/sjsbs.v2i2.2386

3. Johnston, D. L. (2007). Maqasid al-Shari’a: Epistemology and hermeneutics of Muslim theologies of human rights. Die Welt des Islams, 47(2), 149–187. https://doi.org/10.1163/157006007781569936

4. Mayer, A. E. (2013). Islam and human rights: Tradition and politics (5th ed.). Westview Press.

What is Islam's True View of Jihadism?

• The term jihadism is often misunderstood as representing the teachings of Islam as a whole, when in fact it refers to an extreme ideology that interprets the concept of jihad narrowly and in a violent manner. This confusion stems from the equating of the actions of radical groups with normative Islamic teachings, as well as the influence of global media and political discourse that uses the term "jihad" without conceptual distinction. The main problem here is the failure to distinguish between jihad as a broad and ethical religious concept and jihadism as an extreme political ideology that manipulates religion itself.

• In principle, Islam rejects jihadism because it contradicts the true purpose and ethics of jihad. In Islamic teachings, jihad encompasses a comprehensive effort to improve oneself, uphold justice, and defend society from oppression, with strict moral requirements. Even armed jihad is subject to clear rules, including the prohibition of harming civilians, women, children, and unarmed groups. Jihadism, on the other hand, legitimizes violence without ethical discipline, arbitrarily declares others to be infidels, and makes religion a justification for their own power. Therefore, jihadism is not an extension of Islamic teachings, but a deviation from them.

• Proof that Islam rejects jihadism can be done through analysis of clear texts, principles, and historical examples such as:

1. The Quran emphasizes that war is only permissible to defend oneself from oppression and must be stopped when the opposing side is inclined to peace, showing that unlimited violence is not an Islamic principle.

2. Through the concept of Maqasid al-Shariah where the preservation of human life and dignity is the main objective of the law, which directly contradicts the actions of jihadism that target civilians. As a historical example, Prophet Muhammad ﷺ forbade the killing of women, children, the elderly, and priests in armed conflicts, as well as preserving peace agreements such as the Treaty of Hudaibiyah even though they are outwardly detrimental to Muslims.

3. **It can be seen when the majority of international Islamic scholars** and institutions openly condemn extremist groups that carry out bombings or attacks on civilians in the name of jihad.

• **Based on the evidence,** this shows that jihad in Islam is bound by ethics, discipline, and humanitarian purposes, while jihadism is an ideological deviation that contradicts the teachings of Islam itself.

Source:

1. Al-Qur'an al-Karim. (Surah Al-Baqarah 2:190; Surah Al-Ma'idah 5:32).

2. Abou El Fadl, K. (2005). The great theft: Wrestling Islam from the extremists. HarperOne.

3. Cook, D. (2009). Islamism and jihadism: The transformation of classical notions of jihad into an ideology of terrorism. Totalitarian Movements and Political Religions, 10(2), 177–187. https://doi.org/10.1080/14690760903119100

4. Maher, S. (2016). Salafi-Jihadism: The history of an idea. Oxford University Press.

Are All Religions the Same?

• The question of whether all religions are the same often arises in the context of modern pluralism, which emphasizes harmony and tolerance between religious communities. In an attempt to avoid conflict, theological and philosophical differences between religions are sometimes summarized by the statement that all religions teach the same thing. However, this approach risks obscuring the reality of a diversity of beliefs, purposes, and fundamentally different conceptions of the divine. The main problem is the equating of ethical values with theological equanimity, when the two operate at different levels.

• In general, all religions cannot be said to be the same in terms of theology, source of revelation, and understanding of God, man, and the purpose of life. Each religion has its own fundamental beliefs, worship structures, and metaphysical views. However, different religions can share almost the same ethical values, such as justice, love, honesty, and respect for life. In Islam, recognition of religious diversity exists without denying differences in creed, that is, respecting the existence of other religions while maintaining its own theological stance. Therefore, a more accurate statement is that religions differ in beliefs, but can meet in human values.

• Evidence that religions are not the same from a theological point of view can be seen through a comparison of their basic teachings themselves such as:

1. Islam emphasizes the oneness of God without partners, Christianity teaches the concept of the Trinity, while Buddhism is not based on the concept of God as a creator entity. This difference shows that religions have clearly different metaphysical frameworks. However, evidence of common ethical values can be identified in their respective moral teachings.

2. The prohibition of killing without right, the call for justice, and the encouragement of doing good to fellow humans exist in various religious traditions. For example, the principles of justice and compassion can be found in the Quran, the Gospel, and Buddhist texts, although they are rooted in different sources of belief.

• **This comparative evidence** shows that it is not accurate to equate all religions absolutely, but recognizing common ethical values is a solid basis for dialogue and harmony between religious adherents.

Source:

1. Al-Qur'an al-Karim. (Surah Al-Kafirun 109:1-6; Surah Al-Hujurat 49:13).

2. Küng, H. (1991). Global responsibility: In search of a new world ethic. Crossroad Publishing Company.

3. Nasr, S. H. (1989). Knowledge and the sacred. State University of New York Press

4. Ward, K. (1994). Religion and revelation: A Christian theology in the world's religions. Oxford University Press.

How are Islamic views and concepts in politics?

• The view of Islamic politics is often misunderstood as a rigid theocracy or a purely religious power agenda. This confusion stems from the equating of political practices in certain countries with normative Islamic principles, as well as the use of the term “Islamic politics” without distinguishing between values, purposes, and mechanisms. In addition, modern political standards based on certain ideologies are often used to evaluate Islam without understanding its ethical and historical framework. The main problem is the failure to distinguish between Islam as a source of political values and politics as a context-influenced practice of power.

• In principle, Islam does not propose a single technical political system, but offers a framework of values and ethics for the management of power and public affairs. Among its core principles are justice, trust, consultation (shura), leadership responsibility, and the preservation of the public good. Power in Islam is not a goal, but a trust that must be held accountable by the leader who holds his position. Therefore, politics in Islam aims to uphold justice and prevent tyranny, not to legitimize unlimited power. This approach allows various forms of administration to exist as long as they are in line with these values, such as democracy.

• The proof of the concept of Islamic politics can be seen through texts, principles, and historical examples, for example:

1. The Quran emphasizes justice and trust as the basis of leadership, and criticizes tyranny and abuse of power.

2. The concept of shura shows recognition of consultation and community involvement in public decisions. As a historical example, the rule of Prophet Muhammad ﷺ and the Khulafa’ al-Rasyidin featured the practice of consultation, accountability of leaders, and protection of the rights of the weak.

3. The Maqasid al-Shariah approach emphasizes that the purpose of politics is to preserve life, dignity, reason, and the well-being of society.

• **Through evidence**, this shows that Islam does not impose a particular form of politics, but builds politics based on ethics, justice, and benefit.

Source:

1. Al-Qur’an al-Karim. (Surah An-Nisa' 4:58; Surah Ash-Shura 42:38).

2.Irfan, A. (2025). Islam’s judicio-political system: Governance through divine justice. HowTests. https://www.howtests.com/articles/islams-judicio-political-system-governance-through-divine-justice

3. Law Gratis. (2025). Islamic accountability of rulers: Shura and Hisbah. https://www.lawgratis.com/blog-detail/islamic-accountability-of-rulers-shura-and-hisbah

4. Neslinebi, S. (2024). A comparison of Shura and deliberative democracy decision-making methods: Similarities and differences. International Journal of Emerging Issues in Islamic Studies, 4(2), 87–102. https://doi.org/10.31098/ijeiis.v4i2.2953

How can political problems be solved with the concept of Islam?

• Contemporary political problems often stem from the abuse of power, corruption, ideological polarization, and failure to prioritize the interests of the people in a country's goals. Modern politics is often driven by power struggles, party interests, or narrow ideologies to the point where ethical values are set aside. As a result, social justice is neglected, public trust is eroded, and prolonged conflicts occur both at the national and global levels. The main problem is not just the political system, but a crisis of values and morality in the management of power.

• The Islamic concept offers political solutions through a framework of values and ethics, not through the coercion of a single system. Islam emphasizes that power is a trust, not an absolute right, and that leaders are responsible and entrusted to the people and God. Principles such as justice (‘adl), consultation (shura), trust, and the prohibition of tyranny are the main foundations of political management. In addition, Islam emphasizes the balance between individual rights and the interests of society, and ties political freedom with moral responsibility. With this approach, politics is not seen as a tool of domination, but as a mechanism for maintaining the well-being of the general public of a country.

• The proof of political solutions through the Islamic concept can be seen through historical principles and practices. For example, the Shura Concept proves that political decisions are not made authoritarianally, but through consultation and community involvement. During the time of the Khulafa’ al-Rasyidin, leaders could be publicly reprimanded, demonstrating high political accountability. In addition, the Maqasid al-Shariah approach emphasizes that political policies must preserve the lives, justice, and well-being of the people, thus rejecting corruption and oppression. In the modern context, this principle can be translated through transparent governance, anti-corruption policies, and policies that prioritize the welfare of the people regardless of background.

• **Based on the above method,** this shows that political problems can be solved not by hard ideology, but by the application of ethical and humanitarian-oriented Islamic values.

Source:

1. Al-Qur’an al-Karim. (Surah Ali 'Imran 3:159; Surah An-Nisa' 4:58; Surah Ash-Shura 42:38).

2.Ab Rahman, A., Lokman, N. W., Najib, S. M., & Zain, L. M. (2022). An approach in dealing with corruption according to Maqasid Syariah. Journal of Contemporary Islamic Studies, 26(2).

3. Law Gratis. (2025). Islamic accountability of rulers: Shura and Hisbah. https://www.lawgratis.com/blog-detail/islamic-accountability-of-rulers-shura-and-hisbah

4. Neslinebi, S. (2024). A comparison of Shura and deliberative democracy decision-making methods: Similarities and differences. International Journal of Emerging Issues in Islamic Studies, 4(2), 87–102.

What are the characteristics of a leader in the perspective of Islam?

• In the Modern Era, the question of the nature of leaders is often a matter of debate because the responsibility of leadership involves power, influence, and management of society. Many political and social problems arise because leaders do not adhere to high ethics or moral values. In this context, leaders who act without integrity, trust, or justice often cause instability, corruption, and dissatisfaction among the people. The main problem is not only in the political structure, but in the moral and personal quality of the leaders.

• In the Islamic perspective, leaders are trusted and not just holders of power for a country. Leaders need to have the qualities of justice (‘adl), honesty (sidq), trust, patience (sabr), and concern for the people. Islam emphasizes that leadership is a responsibility that will be held accountable and questioned in this world and the hereafter. Leaders not only manage administrative affairs, but also guide the community according to moral principles and religious values. Therefore, the qualities of a leader in Islam are not just technical, but an integration between morality, knowledge, and social responsibility.

• Proof of this concept can be seen through texts, principles, and historical examples as follows:

1. **The Quran emphasizes** that leaders must act justly and not oppress the people, for example, Allah's words: "Indeed, Allah commands you to act justly and to do good to relatives" (Surah An-Nisa': 36).

2. The Sunnah of the Prophet Muhammad ﷺ shows the nature of leaders who are transparent, listen to the views of the people, and uphold the rights of the weak, for example, the zakat regulations that give priority to the poor in his country.

3. The history of the rule of the Rightly Guided Caliphs presents examples of leaders who prioritize the interests of the people and deliberation, such as Umar ibn al-Khattab who reprimanded officials who committed injustice.

• **This shows that leadership in Islam** is ethical, knowledgeable, and responsible, and is the basis for stability and justice in society.

Source:

1. Al-Quran. (16:90, 4:58).

2. As-Suyuthi, J. D. (2013). Tarikh al-Khulafa (Sejarah para Khalifah). (Terj. Samson Rahman). Pustaka Al-Kautsar. (Karya asli diterbitkan pada abad ke-15).

3. Al-Bukhari, M. I. (n.d.). Sahih al-Bukhari. Sunnah.com. Diakses dari https://sunnah.com/bukhari

4. An-Naisaburi, M. H. (n.d.). Sahih Muslim. Sunnah.com. Diakses dari https://sunnah.com/muslim

5. Ibnu Katsir, I. U. (2004). Al-Bidayah wan Nihayah (Masa Khulafaur Rasyidin). Dar al-Kutub al-Ilmiyah.

Are Women Unfit to Be Leaders in an Islamic Perspective?

• Are Women Unfit to Be Leaders in an Islamic Perspective? The accusation that women are unfit to be leaders in Islam often stems from a confusion between social roles, culture, and religious principles. Many exaggerated interpretations of classical texts are used to support this view, without considering the historical context, type of leadership, or objectives of the Sharia. The main problem is the failure to distinguish between certain limitations in specific situations and an absolute prohibition on women's leadership.

• In literature, Islam does not reject women's leadership absolutely. Women are allowed to be leaders as long as they meet the same requirements of justice, trustworthiness, and ability as men. The Quran emphasizes the principles of justice and piety as the main criteria, not gender. Several historical leadership roles also show that women are capable of managing society, education, and the economy. Therefore, a person's ability and integrity, not gender, are the main criteria in leadership from an Islamic perspective.

• Evidence of this concept can be seen through texts, history, and reality in the past and present as follows:

1. The Quran recognizes women as intelligent and responsible leaders, for example the story of Queen Balqis (Queen of Sheba) who ruled her kingdom wisely and received the praise of Prophet Solomon.

2. **Islamic history records** women as managers, educators, and even community leaders, such as Aisha r.a. who became a political and educational reference during the era of the Rightly Guided Caliphs.

3. **The principle of Maqasid al-Shariah** shows that leadership aims for the well-being of society, and does not deny women's ability to carry out this responsibility for a country.

• **This shows that Islam establishes** leadership based on justice and ability, not just gender.

Source:

1. Al-Quran. (9:71, 27:32).

2. Al-Asqalani, I. H. (1995). Al-Isabah fi Tamyiz al-Sahabah. Dar al-Kutub al-Ilmiyah. (Karya asli diterbitkan pada abad ke-15).

3. Al-Bukhari, M. I. (n.d.). Sahih al-Bukhari. Sunnah.com. Diakses dari https://sunnah.com/bukhari

4. Al-Qaradawi, Y. (1993). The Lawful and the Prohibited in Islam. (K. El-Helbawy, Terj.). International Islamic Federation of Student Organizations.

5. Salahi, A. (2011, October 27). Al-Shifa bint Abdullah: The market controller. Arab News. Diakses dari https://www.arabnews.com/node/396260

Is it obligatory to go to war even though our country is a country that commits genocide?

• The question of the duty to wage war when a state itself commits genocide touches on the conflict between obedience to political authority and individual moral responsibility. In history and modern discourse, obedience to the state has often been used as a reason to participate in war without assessing the justice of the action. The main problem here is the confusion between legitimate obedience and blind obedience, and the failure to distinguish between ethical warfare and crimes against humanity such as genocide, which clearly violate the moral and humanitarian principles of all people.

• In the Islamic perspective, it is neither obligatory nor permissible to participate in wars that are clearly unjust or involve genocide. Islam stipulates that obedience to the ruler is bound by obedience to the principles of justice and truth; there is no obedience in matters of immorality and tyranny. War in Islam is only permitted under strict conditions, such as self-defense against oppression and protecting civilian lives. Therefore, participating in acts of genocide on the grounds of obedience to the state contradicts Islamic ethics and individual moral responsibility.

• Evidence for this position can be seen through the following texts, principles, and historical examples:

1. The Quran emphasizes the prohibition of injustice and unjust killing, and upholds the value of justice as the basis of action.

2. The principle of Maqasid al-Shariah emphasizes the preservation of human life and dignity, which directly rejects any act of genocide. For example, in Islamic history, the Prophet Muhammad ﷺ established an ethics of war that prohibits the killing of civilians, women, children, and unarmed groups. In the contemporary context, the rejection of war crimes and genocide is in line with Islamic principles and international humanitarian law.

• **This combination of evidence** shows that Islam does not mandate obedience to the state in matters of injustice, but rather mandates obedience to justice and human values.

Source:

1. Al-Quran. (5:32, 17:33).

2. Al-Bukhari, M. I. (n.d.). Sahih al-Bukhari. Sunnah.com. Diakses dari https://sunnah.com/bukhari

3. An-Naisaburi, M. H. (n.d.). Sahih Muslim. Sunnah.com. Diakses dari https://sunnah.com/muslim

4. Sweida-Metwally, S. (2021). Spending ethically for justice: A Muslim response to the Uyghur genocide. Yaqeen Institute for Islamic Research. Diakses dari https://yaqeeninstitute.ca/read/paper/spending-ethically-for-justice-a-muslim-response-to-the-uyghur-genocide

How does the concept of loyalty and obedience to the government function for digital citizens whose political and economic influence transcends physical borders and national sovereignty from an Islamic perspective?

•> In the digital age, the concept of loyalty and obedience to government has become increasingly complex as individuals' political and economic influence is no longer confined to the physical borders of a country. Digital citizens who generate income such as influencers, remote workers, global entrepreneurs, and online activists interact with multiple power structures across countries, platforms, and markets. This raises questions about who should be given obedience when authority is no longer singular and when one's digital actions have cross-sovereign implications. The key problem is how to interpret legitimate obedience without falling into blind obedience, or conversely, total rejection of authority.

• From an Islamic perspective, obedience to the ruler is conditional, not absolute, and bound by the principles of justice, beneficence, and the absence of oppression. Islam distinguishes between obedience to legitimate authority and obedience to the values of truth; obedience is only obligatory as long as it does not conflict with moral and ethical principles. In the context of digital citizenship, loyalty is not determined by mere geographical boundaries, but by ethical responsibility for actions that affect society. Therefore, Muslim digital citizens are required to obey just laws and regulations, while maintaining the moral freedom to reject instructions or influences that lead to oppression, fraud, or public harm.

|• Evidence for this approach can be seen through the following principles and practical applications:

1. The Islamic principle of rejecting obedience in matters of sin shows that loyalty is not unquestioning obedience.

2.. The concept of Maqasid al-Shariah emphasizes the preservation of life, mind, and dignity, which is relevant in evaluating digital actions such as the spread of false information or the manipulation of cross-border economies. For example, a Muslim influencer with a global audience is still bound not to spread content that incites hatred or injustice, even if it is permitted or profitable in some countries. Similarly, digital workers across borders must comply with fair local laws while refusing to participate in activities that oppress others.

• This evidence, however, shows that in Islam, loyalty and obedience for digital citizens function as ethical commitments based on justice, not simply political allegiance to a state entity.

Source:

1. Al-Quran. (4:59, 49:13).

2. Al-Bukhari, M. I. (n.d.). Sahih al-Bukhari. Sunnah.com. Diakses dari https://sunnah.com/bukhari

3. Al-Juhani, A. M. R. (2022). Digital citizenship in the balance of Islamic law. Journal of Research - Faculty of Education, Hodeidah University, 9(2), 453-492. https://doi.org/10.52840/1965-009-002-011

4. An-Naisaburi, M. H. (n.d.). Sahih Muslim. Sunnah.com. Diakses dari https://sunnah.com/muslim

Can artificial intelligence (AI) hold authority in administration if it proves to be more just, and who bears the shariah accountability for decisions taken by such non-human entities?

• The advancement of artificial intelligence (AI) raises new questions in administration and management: if AI proves to be more consistent, transparent, and free from emotions or personal interests, should it be given authority in administration? This issue challenges the classical framework of authority based on humans as moral and legal subjects. The main issue is not just the technical capabilities of AI, but the moral and legal status of non-human entities, which primarily concerns intentions, responsibilities, and accountability for decisions that affect lives, rights, and justice.

• From an Islamic perspective, authority involving decision-making power over humans cannot be transferred entirely to non-human entities. Islam emphasizes that taklif (religious responsibility) is bound by reason, will, and intention, which are things and characteristics that AI does not possess. Therefore, AI can be used as a decision-support system, but not as the ultimate authority. Justice in Islam is not just about consistent results, but also involves intention, kindness, and moral accountability. So, while AI can help increase accuracy and reduce bias, the ultimate authority and decision must remain with humans who bear the religious trust and accountability.

• The proof of this position can be seen through the following shariah principles and practical applications:

1. The concepts of trust and accountability require that the holder of authority must be questionable and accountable for something that cannot be imposed on AI.

2. Maqasid al-Shariah emphasizes the preservation of life, dignity, and justice, which require contextual and compassionate considerations. For example, AI can be used to screen applications for assistance or detect fraud fairly and consistently; however, decisions to reject or approve individual assistance have a direct impact on a person's life and need to be confirmed by human officials. In the case of an incorrect decision, shariah accountability lies with the policy makers, system designers, and officials who approved the use of the AI, not with the AI itself.

• **This example** shows that in Islam, AI functions as an ethical tool under human supervision, while authority and responsibility remain with humans.

Source:

1. Al-Quran. (17:70, 4:135).

2. Gorshkova, I. (2025, July 30). AI in the legal systems of the Islamic world. Partenit. Professional Skills Hub for Robotics. Diakses dari https://partenit.io/ai-in-the-legal-systems-of-the-islamic-world/

3. Nafis, C. (2025, August 13). Kiai Cholil sebut AI anugerah dari Allah tapi tidak bisa menjadi Mufti. Islam Kaffah. Diakses dari https://islamkaffah.id/kiai-cholil-sebut-ai-anugerah-dari-allah-tapi-tidak-bisa-menjadi-mufti/

4. Saliha Online Academy. (2025, August 26). Muslim perspectives on AI and ethics. Diakses dari https://salihaonlineacademy.com/muslim-perspectives-on-ai-and-ethics/

Are leaders considered to be betraying their trust if they prioritize the interests of current voters to the point of jeopardizing the rights and sustainability of future generations of Muslims?

• In contemporary political issues, leaders often face pressure to satisfy the wishes of current voters in order to remain in power, even if the decisions have long-term consequences that harm future generations. This phenomenon creates a conflict between short-term interests and long-term welfare. The main problem is when the people's mandate is interpreted narrowly as a license to make populist decisions, without considering the implications for resources, the environment, education, social stability, and the rights of future generations. This raises the question of whether such actions are in line with the concept of trust in Islam.

• In the Islamic perspective, leaders can be considered to be betraying trust if they consciously prioritize the interests of current voters at the expense of the rights and sustainability of future generations. The trust of leadership in Islam is not limited to the wishes of the current majority, but includes responsibility for the entire community across time. Power is a trust that must be used to uphold justice and welfare, not simply to satisfy the demands of popularity. Therefore, decisions that lead to long-term harm are unacceptable even if they receive short-term political support. This contradicts the principles of trust, justice, and moral responsibility demanded by Islam.

• Evidence for the above answer can be seen through several Islamic principles and applications that remain relevant today:

1. The Maqasid al-Shariah approach emphasizes the preservation of religion, life, intellect, lineage, and property, all of which involve the dimension of the future. Forcing quality education, damaging the environment, or burdening the economy of future generations for the sake of immediate political gain clearly contradicts these maqasid.

2. The concept of hisab (accountability) in Islam emphasizes that leaders will be questioned not only for what they do, but also for the impact of their decisions. For example, populist economic policies that benefit current voters but create huge debts and ecological damage for future generations demonstrate a failure to maintain trust.

• **Based on the answers above**, it is proven that in Islam, the trust of leadership demands a long-term vision and intergenerational justice, not just current political satisfaction.

Source:

1. Al-Qur’an al-Karim. (Surah An-Nisa, Ayat 58; Surah Al-Ma’idah, Ayat 8).

2. Al-Ghazali, A. H. (1988). At-Tibrul masbuk fi nasihatil muluk. Dar al-Kutub al-Ilmiyah.

3. Al-Shatibi, I. (1997). Al-Muwafaqat fi usul al-shari'ah. (I. Ramadan, Ed.). Dar al-Ma'rifah. (Asal diterbitkan 1388 M).

4. Shihab, M. Q. (2020). Islam dan kebangsaan. Penerbit Lentera Hati.

How does Islam assess the moral responsibility and collective sin of voters who consciously elect populist leaders who offer short term material gains and know they will destroy the ecological and economic systems of future generations?

• The question of moral responsibility and collective sin for voters arises when political choices are made consciously with the knowledge that short-term material benefits will bring long-term damage to the ecology, economy, and survival of future generations. In such a situation, voting is no longer neutral or uninformed, but becomes a moral act with structural consequences. The main problem is to determine the extent to which voters share responsibility when the damage occurs through the collective decisions they support.

• In the Islamic perspective, moral responsibility is not only bound to the leader, but also to those who knowingly mandate injustice or harm. The basic principle is that there is no obedience and support in matters that lead to sin and injustice. Therefore, voters who know the long-term negative implications of electing populist leaders for the sake of immediate gain can shoulder collective moral responsibility. However, Islam also assesses the degree of wrongdoing based on intention, knowledge, and available alternatives; collective wrongdoing is not generalized to all voters without considering these factors.

• The proof of this approach can be seen through the following principles and examples:

1**. The jurisprudential method** that emphasizes that anyone who tolerates injustice or indirectly helps in harm also bears sin in proportion to his contribution.

2. The Maqasid al-Shariah approach that emphasizes the preservation of life, descendants, property, and the natural world, all of which are compromised when populist policies damage the ecology and burden the economy of the future. For example, supporting policies for the exploitation of natural resources that promise subsidies or immediate profits, even though it is known that it will damage the environment and increase the debt of future generations, demonstrates a failure to consider intergenerational trust.

• **In this framework**, collective sin does not mean that all voters bear the same burden, but rather that conscious and harmful political choices can bring about collective moral responsibility in Islam.

Source:

1. Al-Qur’an al-Karim. (Surah Al-Ma’idah, Ayat 2; Surah Al-Baqarah, Ayat 283).

2. Ibn Taymiyyah, A. al-H. (1995). Al-Siyasah al-shar'iyyah fi islah al-ra'i wa al-ra'iyyah. Dar al-Ma'rifah.

3. Arif Sugita Nata. (2024). Urgensi pemilihan pemimpin beretika dalam perspektif Maqashid Syariah menuju tatanan sosial dan politik yang sehat. Jurnal Multidisiplin Ibrahimy, 1(2). https://doi.org/10.35316/jummy.v1i2.4591

4. Darul Ifta Birmingham. (2025, September 13). Voting in Islam. IslamQA. https://islamqa.org/hanafi/daruliftaa-birmingham/20270/voting-in-islam/

How Can Islamic Economics and Finance Become a Strong Foundation for a Country's Progress?

• Many countries fail to achieve sustainable economic progress despite possessing great natural resources and technology because of economic systems based on exploitation, unequal distribution of wealth, and excessive financial speculation. Conventional economic models often prioritize sheer numerical growth without considering social justice, long-term stability, and the well-being of the people. As a result, the wealth and poverty gap widens, financial crises recur, and trust in economic institutions declines. The main problem is not a lack of capital, but a fundamental weakness in ethics and economic structures.

• Islamic economics and finance offer a strong foundation for the progress of a country because it is built on the principles of justice, balance, and moral responsibility. The prohibition of usury, gharar (excessive uncertainty), and maysir (speculation) aims to avoid exploitation and systemic instability. At the same time, Islam encourages economic activities based on the real economy, risk sharing, and wealth distribution through instruments such as zakat, waqf, and sadaqah. With this approach, economic growth is not only assessed through profits, but through the well-being of society as a whole.

• The proof of the strength of Islamic economics can be seen through several practical principles and applications as follows:

1. The Islamic financial system that emphasizes asset-based financing and profit sharing helps reduce financial crises caused by excessive debt.

2. Zakat and waqf instruments function as mechanisms for wealth distribution and social development, such as financing education, health, and public infrastructure. As a contemporary example, several countries use sukuk to finance development projects without plunging the country into the burden of excessive usury.

3. The Maqasid al-Shariah approach that ensures economic policies preserve the lives, property, and well-being of the people in the long term.

• **This shows** that Islamic economics and finance can be the basis for stable, fair, and sustainable national progress, not just temporary growth.

Source:

1. Al-Qur’an al-Karim. (Surah Al-Hashr, Ayat 7; Surah Al-Baqarah, Ayat 275-279).

2. - Abdullah, D. V., & Chee, K. (2024). Islamic finance: Why it makes sense. AMCOB.

3. Al-Shatibi, I. (1997). Al-Muwafaqat fi usul al-shari'ah. (I. Ramadan, Ed.). Dar al-Ma'rifah. (Asal diterbitkan 1388 M).

4. Chapra, M. U. (2000). The future of economics: An Islamic perspective. Islamic Foundation.

If the Basics of Islamic Economics and Finance are Good, Why Are So Many Muslim Countries Poor?

• If the Basics of Islamic Economics and Finance are Good, Why Are So Many Muslim Countries Poor? The question of why so many Muslim countries remain poor despite the sound foundations of Islamic economics and finance is often misinterpreted as a failure of Islam itself. The main problem here is the equation between the normative principles of Islam and the political, institutional, and historical realities of Muslim countries. The poverty of a country is not only determined by economic ideology, but also by factors such as administration and management, historical colonialism, internal conflict, corruption, institutional weaknesses, and failure of policy implementation. Therefore, the real question is not whether Islamic economics is weak, but whether it is truly practiced comprehensively and disciplinedly.

• In principle, poverty in many Muslim countries does not stem from the weakness of the fundamentals of Islamic economics and finance, but from the lack of consistency in its implementation. Many Muslim countries only embrace symbolic aspects, such as Islamic banking, without building a complete Islamic economic ecosystem that emphasizes justice, transparency, and accountability. At the same time, practices such as corruption, monopolies, poor resource management, and populist politics directly contradict Islamic principles. Therefore, the failure that occurs is a failure of people and institutions, not a failure of Islamic economic principles themselves.

• The proof of this argument can be seen through empirical comparison.

1. There are Islamic countries that are rich in resources but poor in people due to weak governance and unfair distribution of wealth, which is contrary to the principles of zakat and Islamic social justice.

2. Islamic instruments such as zakat and waqf are often not managed professionally and transparently, causing their potential to reduce poverty to be unfulfilled.

3. Examples of countries that have succeeded in building strong economies despite not being Islamic countries show that the main factors for progress are institutions with integrity, long-term policies, and trust management and values that are actually in line with Islam.

• **This proves that poverty** in Islamic countries stems from failure of implementation and governance, not from weaknesses in the fundamentals of Islamic economics and finance.

Source:

1. Al-Qur’an al-Karim. (Surah Ar-Ra’d, Ayat 11; Surah An-Nahl, Ayat 90).

2. Acemoglu, D., & Robinson, J. A. (2012). Why nations fail: The origins of power, prosperity, and poverty. Crown Business.

3. Chapra, M. U. (2008). The Islamic vision of development in the light of maqasid al-Shari'ah. International Institute of Islamic Thought (IIIT).

4. Kuran, T. (2011). The long divergence: How Islamic law held back the Middle East. Princeton University Press.

Was Religion the Key Point for the Beginning of Civilization?

• The question of whether religion was the primary starting point for civilization is often caught in a false dichotomy between “religion” and “human rationality.” Some modern scholars argue that civilization emerged from material factors such as agriculture, technology, and political structure, and that religion was merely a byproduct. But this analysis assumes that humans can build stable social systems without a framework of meaning, moral values, and the legitimacy of authority. In fact, civilization is not simply the construction of cities and economies, but the formation of shared values that govern human behavior, power, and purpose.

• Conceptually and historically, religion can be considered a pivotal point but not the only factor in the emergence of civilization. Religion provided a metaphysical, moral, and cosmological framework that gave meaning to collective life, structured law, and legitimized leadership and social sacrifice. Without a shared belief system, early societies struggled to develop the discipline, solidarity, and long-term loyalty necessary to produce civilization. Thus, religion served as a catalyst for values and orientation, while material factors such as economics and technology acted as implementers.

• Evidence can be seen empirically in the history of the world's early civilizations as follows: **Mesopotamian civilization**, built laws based on divine legitimacy such as the Code of Hammurabi. **Ancient Egyptian civilization**, centered on a religious cosmology that regulated politics, architecture, and social systems. **Indian civilization**, initially centered on the Vedic texts that formed the structure of society and law. In the context of Islam, the rise of **Islamic civilization** began with revelations that built the foundations of knowledge, ethics, and justice before developing in science, economics, and politics.

• **All these examples** show that religion is not just a personal belief, but a normative core that allows for the formation of a stable and lasting civilization.

Source:

1. Al-Qur’an al-Karim. (Surah Al-Alaq, Ayat 1-5; Surah Al-Hujurat, Ayat 13).

2. Armstrong, K. (2006). The great transformation: The beginning of our religious traditions. Knopf.

3. Durant, W. (1935). The story of civilization: Our Oriental heritage (Vol. 1). Simon and Schuster.

4. Ibn Khaldun, A. r. (2015). The Muqaddimah: An introduction to history

What Concepts Does Islam Bring Today That Many People Don't Know?

• Many people consider Islam to be merely a religion of rituals, halal and haram laws, or a traditional social system. This perception is born not because of the lack of Islamic teachings, but because of the reduction of Islam to external symbols and the conflict between modern discourse (human rights, science, freedom) and a simplified or politicized image of Islam. As a result, many advanced, universal, and relevant Islamic concepts are drowned behind ideological debates and media polemics.

(a) Holistic Human Development Islam :
does not see humans as mere economic entities (homo economicus) or free individuals without limits (radical individualism). Islam brings the concept of the perfect human: a balance of reason, spirituality, emotion, ethics, and social. This is far ahead of modern discourses on mental health, work-life balance, and ethical leadership. Many are unaware: Islam has long offered a more comprehensive model of human development than modern psychological or economic models.

(b) Responsible Freedom Islam:
does not reject freedom, but rejects freedom without accountability. In Islam, freedom is always coupled with trust and moral consequences which are not just legal consequences. This is very relevant in the digital age, AI, social media, and power without borders.

(c) Intergenerational Justice Islam:
does not think in the short term. The concepts of trust, accountability, and collective sin make today's generation responsible for future generations such as the environment, economy, and values. Many do not realize that Islam is actually anti-short-term populism and is very much in line with the discourse of sustainability.

(d) Knowledge as a Moral Responsibility:
Not Neutral Islam does not consider knowledge to be completely neutral. Knowledge must: bring benefits not harm humans not violate human values This is very important in biotechnology, AI, weapons, and genetic manipulation. Islam preceded the modern debate on ethical science and responsible innovation.

(e) Dynamic Middle Way (Wasatiyyah, Not Passive "Moderation"):
Wasatiyyah does not mean "lazy middle ground", but active balance based on knowledge, context, and maqasid. This is the basis for making a decision in various contexts.

(f) Criticism of Authority, Even in the Name of Religion:
A concept that most people are unaware of: Islam allows and encourages criticism of tyrannical rulers, not blind obedience. This contradicts the narrative that Islam supports authoritarianism.

• **Islam today is not an "outdated" religion**, but a misframed and narrowed religion. The core concepts of Islam in human development, responsible freedom, intergenerational justice, ethics of knowledge, and dynamic balance are actually very relevant to modern crises: the crisis of meaning, the crisis of leadership, the crisis of technology, and the crisis of humanity.

• **The problem is not with Islam**, but with the failure to translate it literately and contextually.

Source:

1. Al-Qur'an al-Karim. (Surah Al-Baqarah, Ayat 143; Surah Ar-Rum, Ayat 41; Surah Al-Ma'idah, Ayat 8).

2. Ahmed, F. B. J. (2021). Freedom of speech, responsibility and human rights in Islam. In N. S. Al-Najjar & S. J. Ward (Eds.), Global media ethics and the digital revolution. Routledge. https://doi.org/10.4324/9781003203551-6

3. Al-Attas, S. M. N. (1993). Islam and secularism. International Institute of Islamic Thought and Civilization (ISTAC).

4. Kamali, M. H. (2015). The middle path of moderation in Islam: The Quranic principle of wasatiyyah.

How Can Islam and Religion Remain Relevant in the Future and Civilizations?

• The question of the future relevance of Islam and religion arises because of the rapid changes in science, technology, social structures, and the way humans interpret the meaning of life itself. In many modern narratives, religion is often considered a historical product that was suitable for traditional societies, but is no longer compatible with a civilization based on artificial intelligence, globalization, and individual autonomy. The main problem here is not the inability of religion to adapt, but the failure to distinguish between the universal core principles of religion and the forms of implementation that are bound by a particular historical context.

• Islam and religion are able to remain relevant in the future and civilizations because they function not simply as a ritual system, but as a framework of values, meanings, and ethics that transcends time. Islam, in particular, does not bind itself to a particular form of civilization or technology, but instead offers principles such as justice, trust, balance, moral responsibility, and the search for meaning in life. These principles are flexible and can be applied in a variety of contexts ranging from agrarian societies to digital civilizations. With an approach based on Maqasid al-Shariah, Islam is able to evaluate new realities without losing its core identity.

• Evidence of this relevance can be seen through the ability of religion to address contemporary and future issues. For example, in the era of high technology and AI, Islam provides an ethical framework that emphasizes accountability, justice, and the preservation of human dignity as well as issues that cannot be solved by technology alone. In the global environmental crisis, the concepts of intergenerational trust and justice demand that humans care for the sustainability of the earth, in line with the modern sustainability discourse. Similarly, in the complex political and economic world, Islamic principles of trust, social justice, and the rejection of exploitation remain relevant as the basis for building a humane society. These examples show that religion does not become obsolete as times change; on the contrary, it remains relevant when understood as a moral compass and framework of meaning, not just a static tradition.

Siurce:

1. Al-Qur'an al-Karim. (Surah Al-Baqarah, Ayat 30; Surah Al-Anbiya, Ayat 107).

2. Ramadan, T. (2009). Radical reform: Islamic ethics and liberation. Oxford University Press.

3. Agil, T., & Al Khiri, A. (2022). Islamic ethical foundations of AI and its modern applications. IJCSNS International Journal of Computer Science and Network Security, 22(5), 741-748. https://doi.org/10.22937/IJCSNS.2022.22.5.101

4. Muslim, b. al-H. (2006). Sahih Muslim. (M. F. 'Abd al-Baqi, Ed.). Dar Ihya' al-Turath al-'Arabi.

What are the measurements of a successful civilization from an Islamic perspective?

• In modern discourse, the success of a civilization is often measured by a number of material indicators such as GDP, military strength, technological advancement, and geopolitical influence. While these indicators are important, they are not sufficient to assess the true success of a civilization because they ignore the moral, humane, and long-term sustainability dimensions of a civilization. History shows that many civilizations that excelled in material terms eventually collapsed due to the collapse of values, tyranny, and loss of meaning. The main problem here is the use of narrow and non-holistic measures in assessing the success of a civilization.

• From the Islamic perspective itself, the success of a civilization is measured by the balance between material progress and moral integrity, as well as its ability to preserve human dignity and social justice. Islam assesses success not solely in terms of strength or wealth, but in the extent to which the civilization upholds justice, safeguards trust, develops knowledge, and ensures the well-being of the people across generations to come. The principles of Maqasid al-Shariah form the main framework, namely the preservation of religion, life, intellect, lineage, and property. A civilization is considered successful when its social, political, and economic structures function to protect and advance these five elements in an integrated manner.

• The proof of this measure can be seen through history and the application of the principle. For example, classical Islamic civilization achieved glory not only because of scientific and economic progress, but because of the integration of knowledge with ethics fostered through educational institutions, hospitals, and welfare systems developed for the public good. In the contemporary context, a civilization that upholds legal justice, reduces social disparities, protects the environment, and builds a knowledgeable generation demonstrates the characteristics of success that align with the Islamic perspective. On the other hand, a civilization that is materially prosperous but oppresses, destroys nature, and neglects future generations signifies failure despite appearing advanced.

• These examples prove that in Islam, the measure of a civilization’s success is justice, humanity, knowledge, and sustainability, not just strength and wealth.

Source:

1. Al-Qur’an al-Karim. (Surah Al-Ma'idah, Ayat 8; Surah Al-Qasas, Ayat 77; Surah Al-A'raf, Ayat 96).

2. Jonkers, B. (2024, Disember 26). Cycle of civilisation. Arktos Journal. https://www.arktosjournal.com/p/cycle-of-civilisation

3. Rafikov, I. (2024, Oktober 14). Purposefulness, connectivity, and wholism: The civilizational features of Islam. Maqasid Institute. https://maqasid.org/blog/purposefulness-connectivity-and-wholism-the-civilizational-features-of-islam/

4. Prophets of God. (2025, Disember 15). Lessons from Islamic history: Contributions of Muslim scholars. https://prophetsofgod.net/lessons-from-islamic-history-contributions-of-muslim-scholars/

What is the Islamic view on the use of Bitcoins?

• The use of Bitcoin has been controversial in Islam because it is not issued by a government, has no physical backing, and operates in a decentralized digital system. Some consider Bitcoin to be pure speculation (gharar and maysir), while others see it as a legitimate financial innovation. This confusion occurs because Bitcoin is often evaluated in a black-and-white manner, without distinguishing between the technology (blockchain), its function as an asset, and its use. Therefore, the real question is not simply "halal or haram," but how Islam evaluates a financial instrument based on its principles and purpose.

• From an Islamic perspective, Bitcoin cannot be absolutely judged as halal or haram without looking at several things, namely its nature, function, and context of use. In the framework of fiqh muamalat, a financial instrument is evaluated based on several main principles: the absence of riba, excessive gharar, fraud, tyranny, and its compatibility with Maqasid al-Shariah, especially the preservation of property (hifz al-mal) and economic justice. If Bitcoin is used as a medium of storage of value or exchange that is legal, transparent, and does not involve excessive speculation, then there is a view among contemporary scholars that allows it as a digital asset. However, if it is used solely for price gambling, market manipulation, or fraud, then its use becomes problematic from a shariah perspective.

• For example, someone using Bitcoin for transparent cross-border value transfers, without usury and with the aim of protecting assets from excessive inflation, can be seen as in line with the maqasid of wealth preservation. On the other hand, activities such as extreme day trading, pump and dump, or the use of Bitcoin in get-rich-quick schemes clearly contradict Islamic principles because they contain elements of speculation and harm. This shows that Islam does not reject financial innovation absolutely, but provides an ethical and legal framework to evaluate its use.

• With this approach, Islam remains relevant in the face of digital finance without sacrificing the principles of justice and the well-being of all humanity.

Source:

1. Assaf, M. M. (2019). Cryptocurrencies in light of the objectives of Islamic Sharia (Bitcoin as a model) [العملات المشفرة في ضوء مقاصد الشريعة الإسلامية]. Journal of College of Sharia and Islamic Studies, 37(1). https://doi.org/10.29117/jcsis.2019.0215

2. International Union of Muslim Scholars. (2022, October 9). Resolution No. (1/1444) on dealing with Bitcoin and digital currencies. IUMS Office of Ijtihad and Fatwa. https://www.iumsonline.org/ar/ContentDetails.aspx?ID=26607

3. Majelis Ulama Indonesia. (2021). Keputusan Ijtima' Ulama Komisi Fatwa se-Indonesia VII tentang hukum uang kripto (cryptocurrency). Jakarta: Majelis Ulama Indonesia.

Can a Minister Use Bitcoin for the Economy of a Government from an Islamic Perspective?

• The proposed use of Bitcoin by the government raises serious questions from an Islamic perspective because it touches on several issues such as monetary sovereignty, economic stability, social justice, and leadership trust. Bitcoin is decentralized, volatile, and not controlled by state authorities, while the government is responsible for maintaining price stability, protecting people's property, and ensuring fair distribution. The main problem is not with Bitcoin technology alone, but with the systemic implications when it is used as an instrument of the country's economy, especially the risks of inflation, speculation, and inequality of access.

• From an Islamic perspective, a leader cannot use Bitcoin as the country's primary currency in absolute terms if it undermines economic stability and brings harm to the people. However, Islam does not preclude the limited and conditional use of Bitcoin as a supporting instrument, for example as an alternative reserve asset, a specific payment medium, or a value transfer technology, as long as it complies with the principles of Maqasid al-Shariah. Leadership in Islam demands trust and prudence; financial innovation is permissible if it brings clear benefits and does not open the door to tyranny, excessive speculation, or systemic damage.

• The proof of this position can be seen through the following principles and practical applications:

1. Maqasid al-Shariah emphasizes the preservation of property (hifz al-mal) and the stability of the public economy, making highly volatile assets as the main currency contradicts this purpose.

2. A leader can use blockchain technology or Bitcoin in a controlled manner, for example for more transparent international fund transfers or as a limited hedge against inflation with oversight, anti-speculation policies, and consumer protection.

3.. Sharia accountability remains with the leaders and institutions of the state; if the use of Bitcoin brings significant losses to the people, the leaders bear moral and legal responsibility.

• **This example** shows that Islam permits financial innovation as a tool, but rejects the surrender of the people's economic sovereignty to uncontrolled risks.

Sourfe:

1. Adam, M. F. (2024, September 30). Bitcoin: Shariah compliant Darul Fiqh.

2. Karaan, M. T. Y. (2024, April 11). Is investing in Bitcoin permissible or not? (I. Sedick, Ed.). SeekersGuidance. https://islamqa.org/shafii/seekersguidance-shafii/240897/

3. Abubakar, A., & Ahmad, S. (2019). Cryptocurrency: The perspective of Maqasid al-Shari'ah. Journal of Islamic Banking and Finance, 36(2), 52–64.

4. Assaf, M. M. (2019). Cryptocurrencies in light of the objectives of Islamic Sharia (Bitcoin as a model) [العملات المشفرة في ضوء مقاصد الشريعة الإسلامية]. Journal of College of Sharia and Islamic Studies, 37(1).

What Other Ways Are Better Apart From Using Bitcoins?

• While Bitcoin offers innovations such as decentralization and cross-border efficiency, it brings significant drawbacks for state use such as high volatility, speculative risk, lack of consumer protection, and limited monetary sovereignty. For governments, the primary goals of a financial system are not simply speed or freedom of transactions, but stability, distributive justice, and protection of citizens' assets. So the real question is to find an alternative that maintains the benefits of technological innovation without sacrificing the goals and trust of leadership.

• From an Islamic perspective, a better alternative to Bitcoin is a state- and value-based approach to digital finance, particularly regulated Central Bank Digital Currencies (CBDCs); Islamic finance based on real assets such as digital sukuk and risk-sharing financing; and the use of blockchain technology without crypto speculation. This approach is in line with Maqasid al-Shariah as it maintains system stability, reduces gharar and maysir, and ensures clear accountability. Islam does not reject technology, but demands ethical governance and protection against public harm.

• The proof of the advantages of this alternative can be seen in practice:

1. Sharia-compliant CBDCs can increase payment efficiency, reduce transaction costs, and combat corruption through transparency, without the extreme volatility of Bitcoin.

2. Digital sukuk allows governments to finance infrastructure and welfare based on real assets, in line with the principles of the real economy.

3. Licensed blockchains can be used for transparent and auditable management of zakat, waqf, and social assistance.

• **These few examples** show that national financial progress is more securely achieved through controlled, asset-based, and accountable innovation, compared to the high-risk use of Bitcoin as a main policy.

Source:

1. Al-Saudi, H. A. (2023). Waqf fund management and the blockchain horizon. In Eurasian Business and Economics Perspectives (pp. 253–267). Springer. https://doi.org/10.1007/978-3-031-30061-5_17

2. Firdiansyah, F. A. (2021). The urgency of Central Bank Digital Currency (CBDC) implementation: Maqāshīd Syarī'ah perspective. An-Nisbah: Jurnal Ekonomi Syariah, 8(2), 341–362. https://doi.org/10.21274/an.v8i2.4500

3. Omar, M. N. (2022). Introducing Maqāṣidic framework for Central Bank Digital Currency (CBDC). TAFHIM: IKIM Journal of Islam and the Contemporary World, 15(1), 51–68. https://doi.org/10.56389/tafhim.vol15no1.3

4. Veni, E. V., Suryani, S., Fitriani, Y., & Hidayanti, N. F. (2024). Integrasi teknologi blockchain dalam keuangan syariah: Tinjauan literatur terhadap solusi desentralisasi yang sesuai syariah. Jurnal Akuntansi, Keuangan, Perpajakan dan Tata Kelola Perusahaan, 2(4).

Is Hudud Law Suitable for Every Country in the World?

• The question of whether hudud law is appropriate to implement in every country in the world often arises because hudud is often understood as a static set of punishments and is separated from the social, political, and legal context. This confusion stems from the equating of legal text with legal implementation, as well as a failure to understand the very strict requirements in Islamic jurisprudence. In today's global reality, countries differ in terms of the majority population, legal system, level of institutional justice, and public understanding of Islamic law. The main problem is evaluating hudud literally without the framework of maqasid and the context of the state.

• From an Islamic perspective, hudud law is not mandatory to be implemented in every country without conditions and context. Hudud is part of a comprehensive Islamic justice system, which demands basic prerequisites such as institutional justice, protection of rights, economic well-being, community education, and a fair judicial process. Islam does not order the implementation of hudud to be hasty or symbolic, but rather emphasizes that the primary purpose of the law is to prevent injustice, maintain dignity, and preserve the welfare of society. Therefore, the implementation of hudud depends on the readiness of state structures and social acceptance, not just political desires or religious slogans.

• Evidence for this approach can be seen through the following Islamic principles and history:

1. In fiqh, the requirements for proving hudud are so strict that punishment is rarely carried out, indicating that prevention and justice are given priority over physical punishment.

2. The Maqasid al-Shariah approach emphasizes the preservation of life, dignity, and justice; if the implementation of hudud in a country leads to tyranny, abuse of power, or systemic injustice, then it contradicts the maqasid. As a historical example, Caliph Umar ibn al-Khattab postponed the implementation of hudud by cutting off hands during famines because social justice factors were not met.

• **Examples like these prove** that in Islam, hudud is not a law that is implemented absolutely in all places and times, but is subject to the context, justice, and purpose of the sharia.

Source:

1. An-Na'im, A. A. (2010). Islam and the secular state: Negotiating the future of Shari'a. Harvard University Press.

2. Auda, J. (2008). Maqasid al-Shariah as philosophy of Islamic law: A systems approach. International Institute of Islamic Thought (IIIT).

3. Ibn Qayyim al-Jawziyyah, S. D. (t.t.). I’lam al-Muwaqqi’in ‘an Rabb al-‘Alamin [Panduan bagi mereka yang mewakili Tuhan dalam fatwa] (Jilid 3). Dar al-Kutub al-Ilmiyah.

Is the Hudud Law Too Cruel for Humans?

• The perception that hudud law is too cruel often stems from an exclusive focus on physical punishment without understanding the entire Islamic justice system that surrounds it. In a modern discourse that emphasizes human rights and compassion, punishments such as amputation or flogging appear inhumane when viewed in isolation from their social, economic, and legal contexts. The main problem is the reduction of hudud to a symbol of violence, while the principles of justice, deterrence, and the protection of dignity are often ignored.

• From an Islamic perspective, hudud is not intended to harm individuals, but to protect individuals and society from greater harm. Hudud is a small part of the Islamic justice system that emphasizes several principles such as deterrence, procedural justice, and social welfare. Islam sets very strict standards of proof, opens up space for repentance, and prioritizes the elimination of the causes of crime such as poverty and injustice. Therefore, if hudud is seen as cruel, it is usually because its implementation is divorced from the maqasid (purpose) of sharia, not because of the principles themselves.

• There are several evidences that hudud is not cruel that can be seen through history and practical principles such as:

1. In fiqh, hudud punishments are rarely implemented because of the high standard of proof, for example, adultery cases require witnesses that are almost impossible to meet unless they demonstrate the priority of prevention and protection of dignity.

2. Caliph Umar ibn al-Khattab suspended hudud of amputation of hands during famines because social justice had not been met, proving that justice outweighs the literalness of punishment.

3. In a society that meets basic needs, education, and economic justice, hudud functions more as a moral warning than a tool of violence.

• **These several examples** prove that in Islam, hudud is not cruel, but disciplined, ethical, and based on justice and cruelty only when misused or taken out of context.

Source:

1. Abdel Salam Sidahmed. (2001). Problems in contemporary applications of Islamic criminal sanctions: The penalty for adultery in relation to women. British Journal of Middle Eastern Studies, 28(2), 187–204. https://doi.org/10.1080/13530190120083077

2. Abu Amina Elias. (2012, September 18). Umar on Hudud: Punishment of theft suspended during famine. Daily Hadith Online. https://www.abuaminaelias.com/dailyhadithonline/2012/09/18/umar-hudud-suspended-famine/

3. Al-Asqalani, I. H. (2004). Bulugh al-Maram: Attainment of the objective according to the evidence of the ordinances. Darussalam. (Original work published 15th century).

4. Ibn Qayyim al-Jawziyya. (n.d.). I'lam al-Muwaqqi'in 'an Rabb al-'Alamin (Vol. 3).

What are the concepts of religion brought by religion that can still be used today and in the future?

• In discussions of religion, there is often a tendency to view religions other than Islam as either irrelevant or completely at odds with the modern world. This approach is problematic because it fails to distinguish between theological beliefs (which are exclusive) and ethical and humanitarian values (which are universal). In a complex global reality, the more productive question is not simply which religion is "the most true," but what religious concepts can still contribute to social stability, human development, and conflict resolution now and in the future.

• From the perspective of Islam itself, there is recognition that other religions also bring elements of universal goodness in the form of moral values and human wisdom. Islam does not reject the use of positive values from other traditions as long as they do not conflict with the principles of monotheism and justice. Therefore, concepts such as love, self-discipline, social justice, practical wisdom, and harmony with nature which are found in various religions are still relevant and can be utilized in the construction of future civilization. This approach is in line with the principle that wisdom belongs to the believer, wherever it is found.

• For example, **in Christianity**, the concept of agape (unconditional love) is still relevant in humanitarian work, social welfare, and conflict resolution. **In Buddhism**, the principles of mindfulness and liberation from material attachment have proven helpful in addressing the modern mental health crisis. **Hinduism** brings the concept of dharma (moral responsibility) that can be applied in professional ethics and leadership. **Confucianism** emphasizes ren (humanity) and li (morality), which are relevant in building a disciplined and ethical society. Even in the Stoic philosophical tradition, the values of self-restraint and emotional control help humans cope with the uncertainties of modern times.

• **These examples** show that despite differences between faiths, many ethical concepts of other religions can still function as a source of universal human values in present and future civilizations.

Source:

1. Apam Napat. (2025, October 26). Dharma and leadership: Building ethical and compassionate teams for long-term success. https://apam-napat.com/dharma-and-leadership/

2. Daftar Space. (2025, September 26). 4 timeless Stoic lessons on self-discipline for modern life. https://daftarspace.com/4-timeless-stoic-lessons-on-self-discipline-for-modern-life/

3. Noble Chatter. (2025, September 21). What is the significance of ren (benevolence) in the Analects? https://www.noblechatter.com/faq/6056/analects/what-is-the-significance-of-ren-benevolence-in-the-analects

4. Shine, M. L. (2025, May 12). 15 practical ways to share God's love: Christian reflections to build your faith. AckySHINE Online. https://www.ackyshine.com/vichekesho/post.php?post=96543

Is Science the Main Point of Weakness in Religion Today?

• The assumption that science is the main cause of religious weakness today stems from a modern narrative that positions science and religion as two opposing forces. The success of science in explaining natural phenomena, producing technology, and improving the quality of life is often seen as having "replaced" the role of religion. The main problem in this narrative is the confusion between the domain explanations where science answers the question of how things happen, while religion addresses the questions of why, for what, and how humans should act morally. When this boundary is ignored, religion is seen as weak not because it fails, but because it is judged by inaccurate standards.

• From the perspective of Islam and the philosophy of science, science is not the cause of religious weakness, but rather the way humans interpret and use science that often weakens the role of religion. Islam does not reject science, but rather recognizes knowledge as the basis of progress and worship. The weakness of religion appears when science is elevated to an absolute ideology (scientism) that denies the dimensions of meaning, value, and ethics. In this situation, religion is marginalized not because science proves it wrong, but because society assumes that only things that can be empirically tested are considered true and valuable. This is a problem of philosophy, not a problem of science itself.

• Proof can be seen through contemporary realities such as:

1. The rapid progress of science and technology has not eliminated the crisis of meaning, depression, social inequality, and environmental degradation. This can be seen in the issues that science alone cannot solve without an ethical framework.

2. In Islamic history, science has developed rapidly when integrated with religious values, as in classical Islamic civilization which saw knowledge as a trust and a way to know God.

3. In modern issues such as artificial intelligence, biotechnology, and climate change, global society is once again looking for ethical guidance and meaning and the role traditionally filled by religion.

• **These things** show that science does not weaken religion; on the contrary, religion becomes weak when it is excluded from the dialogue of science and humanit.

Source:

1. Nasr, S. H. (1993). The need for a sacred science. State University of New York Press.

2. Al-Attas, S. M. N. (1995). Prolegomena to the metaphysics of Islam: An exposition of the fundamental elements of the worldview of Islam. International Institute of Islamic Thought and Civilization (ISTAC).

3. Bakar, O. (1991). Tawhid and science: Essays on the history and philosophy of Islamic science. Secretariat for Islamic Philosophy and Science.

4. Golshani, M. (2003). Issues in Islam and science. Institute for Humanities and Cultural Studies.

Does science weaken God's revelation because the supernatural and strange can be explained?

• The assumption that divine revelation is weakened when science succeeds in unraveling what was previously considered supernatural or strange stems from a confusion in epistemological philosophy, that is, confusion about the source and nature of knowledge. In the modern narrative, something that was previously inexplicable and attributed to God can now be explained through the laws of nature, causing revelation to be seen as increasingly limited in scope. The main problem with this argument is the assumption that revelation functions as a substitute for scientific explanation, whereas revelation and science operate in different domains of knowledge.

• From an Islamic perspective, scientific progress does not undermine revelation, because revelation is not intended to explain the mechanisms of nature technically, but to provide meaning, purpose, and moral guidance to that reality. Islam does not place God as a “temporary explanation” for things that science has not yet understood (God of the gaps), but rather sees the laws of nature as part of God’s decree and wisdom. The unseen in revelation, such as God, angels, or the afterlife, is not unseen because of a lack of science, but because it is beyond the empirical limits of man. Therefore, when science unravels natural phenomena that were previously mysterious, it does not deny revelation, but rather shows the order of creation that is in line with faith.

• **Evidence** can be seen through history and contemporary reality through several examples of phenomena such as rain, disease, or the movement of the sky that were once mistaken for absolute unseen, but are now understood through science without denying belief in God. In Islam, this scientific understanding is seen as a discovery of the sunnatullah, not a challenge to revelation. Furthermore, although science is able to explain how the brain works, it is unable to answer why consciousness, the meaning of life, and moral values exist in a space that is continuously filled by revelation. In modern issues such as artificial intelligence and cosmology, more and more philosophical and ethical questions arise as science advances, showing that revelation is not weakening, but increasingly necessary as a compass of meaning and morality.

Source:

1. Habti, D. (2011). Reason and revelation for an Averroist pursuit of convivencia and intercultural dialogue. Policy Futures in Education, 9(1), 81–93. https://doi.org/10.2304/pfie.2011.9.1.81

2. Iftikhar, L., Rabia, S., & Sadia. (2024). Islamic and scientific epistemology: A comparative study. Al-Qudwah: Islamic Research Journal, 2(4), 75–88. https://www.al-qudwah.com/index.php/aqrj/article/view/75

3. Ma’afi, R. H., & Cholidi, M. F. (2019). Seyyed Hossein Nasr on Islam and science. Jurnal Yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan, 5(1), 152–167. https://doi.org/10.24235/jy.v5i1.4522

4. Manggala, K., Uddin, M. S., Kafabih, A., & Bin, R. (2024). Exploring scientific truth through the logic of science in various perspectives. Al-Masail: Journal of Islamic Studies, 2(1), 1–12. https://doi.org/10.61677/al-masail.v2i1.203

Why is God silent today but showed his greatness a lot in the past?

• The question of why God seems “silent” today but showed so much of His greatness in the past arises from a comparison between the narratives of miracles of the past and modern realities that seem more rational and orderly. In religious texts, we read about the miracles of the prophets such as Prophet Moses (peace be upon him) parting the sea, Prophet Abraham cooling the fire, prayers being answered in extraordinary ways. In modern times, such events are rare or no longer seen. The main problem here is the assumption that God’s presence is only measured through extraordinary events, as well as the tendency of modern humans to demand dramatic and immediate evidence.

• From an Islamic perspective, God is never “silent”; what has changed is the way humans are tested and the way God manifests His presence in this world. In the time of the prophets, miracles served as proof of apostleship in a society that did not yet have a mature tradition of knowledge and rational methodology. However, after the final revelation was revealed and human reason developed, the test of faith shifted from visual wonders to moral responsibility, the use of reason, and spiritual awareness. God no longer “shouts” through miracles, but “speaks” through natural laws, the voice of the conscience, and the consequences of human actions. This silence is not an absence, but a space for the maturity of faith.

• Proof can be seen through the realities of life and history as follows:

1. The orderliness of the universe, from the laws of physics to the balance of ecosystems, which is a sign of God's continued greatness, although not dramatic.

2. In individual lives, internal changes such as repentance, peace after suffering, and the strength to rise from a fall often occur without external miracles, but have a profound effect.

3. If God continues to manifest miracles directly in every age, humans will no longer be tested through freedom of choice, but instead will only submit due to the compulsion of evidence.

• **These examples** show that God is not less present today, but rather, humans are required to be more sensitive, thoughtful, and responsible in recognizing His signs.

Source:

1. Bulut, E. (2022). The possibility and substantiation of miracles: The case of al-Bāqillānī. Harran İlahiyat Dergisi, 48, 35–57. https://doi.org/10.30623/hij.1113124

2. Fard, R. S. (2023, May 4). If God really cares, let Him send me a miracle! About Islam. https://aboutislam.net/reading-islam/understanding-islam/if-god-really-cares-let-him-send-me-a-miracle/

3. Khan, M. W. (2014, May). Science versus miracles. Spirit of Islam. https://cpsglobal.org/magazines/spirit-of-islam-may-2014/science-versus-miracles

Is it through prayer, which can change destiny, which shows that God's plan is not good?

• The question of whether prayer can “change destiny” indicates that God’s plan is imperfect stems from a misunderstanding of the concept of destiny (qadar) itself. Many imagine destiny as a rigid script that cannot be touched, so when prayer has an effect, it is perceived as if God “changed his mind” or improved upon an originally flawed plan. The main problem here is the failure to distinguish between God’s absolute knowledge and limited human experience, as well as the confusion between cause and effect and Divine wisdom.

• From an Islamic perspective, prayer does not prove the weakness of God's plan, but is rather part of God's plan itself. In Islamic belief, God knows all possibilities and consequences from eternity, including the prayers that His servants will offer and their effects. Destiny is not a single, frozen line, but a Divine system that includes causes, human choices, efforts, and prayers. Prayer does not nullify God's will, but functions as a tool that God Himself has ordained to change the condition of His servants, educate the soul, and reveal the relationship between creatures and the Creator. Therefore, the changes that occur through prayer are not a correction of God's plan, but the implementation of God's plan through prayer.

• Proof can be seen through analogy and life experience. For example, a **doctor** who prescribes treatment with the condition that the patient must take medicine, if the patient recovers after taking the medicine, it does not mean that the doctor's plan is weak, the medicine itself is indeed part of the healing plan. **Similarly, with prayer**, God determines that certain circumstances will change if the servant prays, strives, and returns to Him. In spiritual experience, prayer often changes not only external circumstances, but also the person who prays and gives peace, clarity, and strength to face trials.

• **This shows that prayer functions** as a Divine mechanism to shape man, not as evidence of the imperfection of God's plan.

Source:

1. Desai, E., & Patel, M. I. V. (2025, December 11). Can Dua alter Destiny (Taqdeer)? IslamQA. https://islamqa.org/hanafi/daruliftaazambia/134987/can-dua-alter-destiny-taqdeer/

2. Ibn Qayyim al-Jawziyyah. (2014, January 29). The supplication and Al-Qadar (AbdurRahman.Org, Trans.). AbdurRahman.Org. https://abdurrahman.org/2014/01/30/the-supplication-dua-and-al-qadar/ (Original work published 14th century).

3. My Religion Islam. (2024, July 3). Does a person committing suicide die before his appointed time of death? My Religion Islam. https://www.myreligionislam.com/detail.asp?Aid=6008

4. Rabbani, F. (2025, July 29). Can supplication change destiny? IslamQA. https://islamqa.org/hanafi/seekersguidance-hanafi/31853/can-supplication-change-destiny/

What is the Islamic perspective on reincarnation, which can be a way to revive goodness among humans?

• Reincarnation is often presented not simply as a metaphysical belief, but as a moral mechanism: humans will do good because they believe their actions will determine a better rebirth. From this perspective, the real question is not "is reincarnation true or not", but: Is reincarnation necessary to revive the goodness in humans? Islam assesses this issue not simply from the perspective of moral function, but from the perspective of the nature of the soul, the justice of God, and the purpose of human life.

• In Islam, reincarnation is strongly rejected because it contradicts three basic principles of the faith such as:

(a) Every Soul Lives Once, Is Responsible Once Islam emphasizes:
Humans live once in this world After death, humans will enter the realm of barzakh where, resurrection will occur after the Day of Judgment and judgment will be carried out on all humans. If the soul can return multiple times: Moral responsibility becomes blurred Self-identity becomes inconsistent The concept of divine justice becomes unclear (who is responsible for what?) Islam requires clear accountability, not an endless cycle.

(b) Goodness Does Not Require Rebirth to Work:
Islam does not deny the good intentions behind the idea of reincarnation, but rejects these hidden assumptions such as: "Humans will only do good if there is a chance to live again." Instead, Islam lays down a stronger moral foundation: Humans do good because of awareness of God (taqwa) Every deed is judged fairly, however small No good deed is "lost" or wasted This makes Islamic morality: More urgent (life is only once) More meaningful (every decision cannot be repeated) More genuine (not out of fear of becoming a lower being, but out of awareness of values).

(c) Reincarnation Weakens the Meaning of Life's:
Trials In Islam, worldly life is a limited test. It is this time limit that gives: Value to patience Weight to moral choices. Meaning to sacrifice If man knows he will "try again" in the next life: Mistakes can be postponed Repentance loses its urgency Injustice can be rationalized as "old karma" Islam rejects a moral system that postpones justice, and replaces it with one that promises ultimate justice.

• Islam evaluates the claim: "Reincarnation Rekindles Goodness" through several Strengths of this argument: Emphasizing moral responsibility, Rejecting nihilism and Linking actions with consequences on the contrary there are critical weaknesses (from an Islamic & rational perspective) such as: No empirical evidence of soul transmigration, Unable to explain the inequality of life without memory, Assuming suffering as punishment, not a test and Can justify oppression ("he was born difficult because of past sins").

• Islam sees suffering not necessarily as punishment, but as: Test, Elevation, Opportunity for justice in the afterlife.

Source:

1. Ask the Sheikh. (2025, November 12). Is Islam compatible with the belief of reincarnation? http://www.askthesheikh.com/is-islam-compatible-with-the-belief-of-reincarnation/

2. Attari, M. M. Q. (2025, December 29). The Islamic perspective on metempsychosis (al-Tanasukh). Dawateislami. https://www.dawateislami.net/magazine/en/after-all-what-is-right/metempsychosis

3. Miah, M. I. H., & Patel, M. Z. (2025, December 22). Karma. IslamQA. https://islamqa.org/hanafi/fatwacentre/178904/karma/

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How is Feminism and Masculinity in the perspective of Islam?

• Feminism and masculinity are often discussed in a modern, reactive framework: feminism emerges as a response to the oppression of women, while masculinity is often narrowed down to either toxic dominance or emotionless strength. When these two concepts are read through the lens of modern ideology alone, Islam is often accused of being either anti-feminist or promoting patriarchy. The main problem here is the use of Western ideological frameworks to evaluate Islamic value systems, without distinguishing between the demands for gender justice and the ideology of power competition between men and women.

• In the Islamic perspective, feminism and masculinity are not understood as a power struggle, but as a balance of roles and responsibilities based on nature and justice. Islam recognizes the equal dignity, rights, and moral values of men and women in the sight of God, but does not demand absolute uniformity in all roles. What Islam regulates is oppression, not difference. Masculinity in Islam is defined through trust, protection, responsibility, and control of desires, not through domination. Meanwhile, “femininity” in Islam is not a weakness, but a strength that includes wisdom, empathy, and the ability to build life. Therefore, Islam rejects feminism that denies natural differences, and at the same time rejects oppressive masculinity.

• Evidence for this perspective can be seen through texts and history as stated:

1. The Quran emphasizes that men and women are judged based on piety, not gender, while setting different responsibilities for the sake of functional justice. For example, men are held responsible for protecting the family not because of superior values, but because of the trust of sustenance and social responsibility.

2. In Islamic history, women like Khadijah played the role of entrepreneurs and strategic supporters of da'wah, while Aisha became a reference for knowledge and public thought, which shows that Islam does not marginalize women's intellectual leadership.

3. At the same time, Prophet Muhammad ﷺ presented ethical masculinity: gentle in the family, firm against injustice, and disciplined towards himself.

• **This shows that Islam** offers a gender model based on justice, balance, and humanity, not ideological conflict.

Source:

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2. Hiba Magazine. (2025, November 18). O Ameer! Lead your family! https://hibamagazine.com/o-ameer-lead-your-family/

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How can toxic feminism and toxic masculinity be treated?

• Toxic feminism and toxic masculinity are born not from genuine struggles for justice, but from historical trauma, social injustice, and extreme reactions to real gender oppression. Toxic feminism tends to see men as structural threats and denies their natural roles, while toxic masculinity glorifies dominance, emotional violence, and oppression as signs of strength. The main problem is not with the struggle for gender rights or identity, but with extreme ideologies that turn justice into hostility, and separate values from moral responsibility.

• From an Islamic perspective, both of these toxic forms can only be treated by returning to a framework of justice based on trust, nature, and balance. Islam does not treat toxicity by changing the hands of dominance from men to women or vice versa, but by restoring morality and purpose in life. Men are taught that true strength lies in self-control, protection, and justice, not in dominating. Women are empowered through dignity, knowledge, and justice, not by building identities based on hatred or gender competition. The real treatment is to replace the ideology of conflict with an ethic of shared responsibility.

• Evidence of this treatment can be seen through the application of Islamic values in social life. For example, Prophet Muhammad ﷺ showed a **healthy model of masculinity** such as being brave in upholding justice, but gentle in the family and emotionally open which is the opposite of toxic masculinity. At the same time, Muslim female figures such as Khadijah and Aisha showed the empowerment of women without antagonizing men, thus denying toxic feminism. In the modern context, moral-based education, which teaches empathy, trust, and ethical communication can prove to reduce gender conflict in the workplace and institutions.

• **These examples show that gender toxicity** is not cured with new ideologies, but with the restoration of values, morals, and an understanding of the role of man as a caliph.

Source:

1. Milani, S. F. (2025, June 7). Chapter 5: Position of women in Islam. Al-Islam.org. https://al-islam.org/core-islam-sayyid-fadhil-milani/chapter-5-position-women-islam

2. Bahi, R. (2011). Islamic and secular feminisms: Two discourses mobilized for gender justice. Middle East Law and Governance, 3(1-2), 1–17.

3. Seedat, F. (2013). Islam, feminism, and Islamic feminism: Between inadequacy and inevitability. Journal of Feminist Studies in Religion, 29(2), 25–45.

4. Howe, J. (Ed.). (2020). The Routledge handbook of Islam and gender. Routledge.

What is the appropriate concept of family in modern times in maintaining healthy relationships with each other within the family institution?

• Modern families face a number of challenges that are very different from those of previous generations: economic pressures, the digital generation gap, changing gender roles, and an individualism that is increasingly eroding the meaning of togetherness. Many of today's family conflicts stem not from a lack of love, but from a failure of communication, role confusion, and a lack of shared values. Old, authoritarian family models often do not fit modern realities, while completely liberal models risk creating families without moral boundaries and responsibilities.

• The most appropriate concept of family in modern times is a family based on trust, dialogue, and shared values, not simply a hierarchy of power or absolute freedom. In the Islamic framework (and universally accepted), the family is seen as an institution for the formation of the human being, not just a biological unit. Parents play the role of moral leaders, children as trusts who need to be guided, and every family member has the right to be heard and the responsibility to maintain harmony. This principle allows flexibility to cope with changing times without sacrificing core values.

• For example, in a modern family:

1. Dialogue replaces coercion:
important decisions such as education, career, and use of technology need to be discussed, not forced so that children can see the role of parents.

2. Flexible but principled roles:
husband and wife share household responsibilities based on ability, not stereotypes, but still based on fairness and respect for each other.

3. Emotional and religious literacy combined:
children need to be taught to manage emotions, understand religious values, and think critically and not just obey without understanding what is forbidden.

4. Rituals of togetherness:
mealtimes together, congregational prayers, or weekly discussions become spaces to build consistent emotional bonds.

• The healthy modern family is not the freest or the most restrictive, but the one most aware of a common purpose. A functioning family concept is one that is able to balance love with discipline, freedom with responsibility, and tradition with current reality. With this approach, the family is not only able to survive in the modern world, but also becomes the main bulwark for the formation of stable and ethical individuals in the future.

Source:

1. Al-Sabouri, A. (2025, September 25). Verses & traditions about family. Al-Islam.org. https://al-islam.org/islam-and-interactions-social-life-abolfazl-sabouri/verses-traditions-about-family

2. IslamOnline. (2025, December 16). Navigating family challenges: Upholding Islamic values in modern life. Fiqh IslamOnline. https://fiqh.islamonline.net/en/raising-muslim-children-modern-life/

3. Solichin, M. M., Hasan, N., & Hasan, M. (2025). The role of the family in forming children's religious identity: A case study of urban Muslim families in Pamekasan. Journal of Gemilang, 1(2). https://doi.org/10.62872/egct0p47

Yates, A. (2024a, July 27). Islam & support for the family. Save My Exams. https://www.savemyexams.co.uk/gcse/religious-studies/edexcel/b/16/revision-notes/islam-religion-and-ethics/islamfamily/islam-and-support-for-the-family/

What are the Rights of Parents in the Family Institution?

• In modern discussions of family, parental rights often lie at two extremes: either exalted to the point of denying children's rights, or downplayed in the name of individual freedom and children's rights. This confusion leads to intergenerational conflict, the failure of moral authority in the family, and the breakdown of long-term relationships. The main problem is not the absence of rights, but the lack of understanding of the limits, purposes, and responsibilities that accompany those rights.

• From the perspective of Islam and universal human values, parental rights are not of a domineering nature, but rather the right of ethical leadership (moral authority) which aims to guide, protect, and shape noble individuals. Among the core rights of parents is the right to be respected, obeyed in matters that bring good, and listened to in family matters. This right exists because parents shoulder a great trust in the education, safety, and moral development of their children and not because of status alone.

• Details of Parental Rights (Functional & Balanced) Parental rights in the family institution can be summarized into several main aspects:

1. The Right to Be Respected and Honored: Children have the obligation to maintain manners in speech, attitude, and actions towards their parents, including when they have different views.

2. The Right to Conditional Obedience: Parents have the right to be obeyed as long as the instructions do not conflict with moral values, religion, or harm the child. This obedience is educational, not oppressive.

3. The Right to Guide and Determine Basic Directions: Parents have the right to determine the basic framework of their children's lives such as early education, life values, and discipline, especially in the childhood and adolescent phases.

4. The Right to Receive Emotional Support and Welfare: When parents are elderly or in need, they have the right to receive attention, help, and care from their children.

5. The Right to Be a Moral Reference in the Family: Parents have the right to be respected as a source of experience and wisdom, even when the children have grown up and become independent.

• It is important to understand that parental rights are not absolute. Islam and universal ethics stipulate that these rights are bound by justice, love, and welfare.

• **Parents** do not have the right to: **force destructive life choices, emotionally or physically oppress, and abuse religion or power for personal gain**

• This is where the balance between parental rights and children's rights becomes the foundation of a healthy family

Source:

1. Islam365. (2025, June 3). Respecting elders and authority. https://islam365.io/topics/elders.html

2. Ramadhan, M. U. C., Rohman, T., & Hayati, F. (2025, November 6). Comparative normative study on child custody and guardianship in Islamic family law: Lessons from ASEAN and Europe. Better Care Network. https://bettercarenetwork.org/library/the-continuum-of-care/adoption-and-kafala/comparative-normative-study-on-child-custody-and-guardianship-in-islamic-family-law-lessons-from

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What are the rights of children to their parents?

• In modern family discourse, children's rights are often misunderstood between two extremes: either children are considered to have no rights due to their age and dependent status, or they are considered to be completely independent without the need for guidance. Both approaches fail because they ignore the fact that children are developing human beings, not objects of ownership and not fully-fledged adults. The real problem is the lack of understanding that children's rights exist in tandem with the responsibilities of parents as guardians of trust.

• From the perspective of Islam and universal human values, children have the right to be raised with love, justice, and constructive guidance, not just given material needs. Children's rights are not intended to weaken parental authority, but to ensure that such authority functions ethically and educationally. Children have the right to be understood, protected, and prepared to be independent with dignity.

• The rights of children in the family institution can be described into several main aspects:

(a). The Right to Be Born and Maintained with Dignity:
The child has the right to protection of life, physical safety, and basic care from the beginning of life.

(b). The Right to Love and Emotional Security:
The child has the right to feel accepted, loved, and not be emotionally abused through threats, humiliation, or neglect.

(c). The Right to Education and Knowledge: Parents are obliged to provide an education that is appropriate to the child's potential which includes academic knowledge, life skills, and moral values.

(d). Right to Guidance in Values and Religion:
Children have the right to be introduced to the values of faith, ethics, and the purpose of life in an educational way, not blindly forced.

(e). Right to Be Heard and Respected as Individuals:
Although not fully mature, children's views and feelings should be heard according to their age.

(f). Right to Justice without Discrimination:
Children have the right to be treated fairly without favoritism based on gender, ability, or birth order.

(g). Right to Preparation for Independence:
Parents are responsible for guiding their children so that they can make decisions, assume responsibility, and live meaningfully when they become adults.

• Children's rights are not a license to absolute freedom. These rights develop in line with maturity and ability. Parents still have the right to set boundaries, discipline, and structure for the safety and development of their children. It is this balance between children's rights and parental authority that ensures a healthy and continuous functioning of the family.

Source:

1. Al-Azhar University, UNICEF, & Ministry of Religious Affairs (MORA). (2023). Perspektif Islam tentang perlindungan anak dari kekerasan dan praktik berbahaya. UNICEF Indonesia. https://www.unicef.org/indonesia/reports/islamic-perspective-protecting-children-violence-and-harmful-practices

2. Abd-Allah, S. K. M. (2025, Ogos 12). Rights of children in Islam and international conventions: A comparative study [Master's thesis, An-Najah National University]. An-Najah Scholars. https://scholar.najah.edu/content/rights-children-islam-and-international-conventions-comparative-study

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When religion is used in politics, is it exploitation or moral legitimacy?

• The issue of religion in politics is often viewed dichotomously: either religion is considered a tool for manipulating power (exploitation) or a source of ethical values (moral legitimacy). Negative perceptions arise when religion is used as an empty slogan, a justification for violence, or a shield to protect elite interests and self-interest. However, rejecting the role of religion entirely is also problematic because politics without values tends to degenerate into mere power pragmatism. The real problem is not the presence of religion in politics, but the manner, purpose, and accountability of its use.

• From the perspective of Islam and ethical political philosophy, the use of religion in politics can be morally legitimate or exploitative, depending on three main criteria:

1. Purpose: is it to uphold public justice or to seize power?

2. Method: is it through trust, dialogue, and law, or through fear and polarization?

3. Accountability: are leaders willing to be judged by the principles of religion itself?

• **If religion is used to limit power,** protect rights, and safeguard the public good, it functions as moral legitimacy. On the other hand, if religion is used as a tool to silence criticism, justify oppression, or strengthen the cult of the individual, then it is clearly exploitative.

• For example, **moral legitimacy:** The concepts of justice (‘adl), trust, and hisbah in Islamic tradition function as a check and balance mechanism against rulers and leaders who can be reprimanded and overthrown if they are unjust. This shows that religion limits power, not glorifies it. Conversely, examples of exploitation can be seen when religion is used to label political opponents as enemies of God, or when religious symbols are used without a commitment to true ethics such as honesty and justice.

• **In the modern context**, the use of religion to garner votes but ignore the welfare of the people once in power is a clear sign of symbolic exploitation. Religion in politics is not a problem in itself, but it becomes a problem when it is separated from ethics and accountability. Religion becomes moral legitimacy when it controls power; it becomes exploitation when power controls religion. The dividing line is not rhetoric, but the practice of justice and the willingness of leaders to be judged by the values they claim to represent.

Source:

1. Ciftci, S. (2021). Islam, justice, and democracy: Between freedom and order. Temple University Press.

2. Khan, M. W. (2015). The political interpretation of Islam. Goodword Books.

3. Maududi, S. A. A. (1960). The Islamic law and constitution (K. Ahmad, Ed. & Trans.). Islamic Publications.

4. Shah, S. (2016, August 26). ‘Hijacking’ of religious symbols by extremists intensifies rifts and tensions. New Age Islam. https://www.newageislam.com/islam-terrorism-jihad/dr-saeeda-shah/hijacking-religious-symbols-extremists-intensifies-rifts-tensions/d/108695

Who is the authority on religious knowledge in the digital age?

In the digital world, the authority of religious knowledge seems to be increasingly blurred because religious information is no longer monopolized by traditional institutions or authoritative scholars. Social media, YouTube, and AI allow anyone to convey religious interpretations without methodological censorship. This situation has given rise to two extreme patterns of thought, namely:

1. Popular but shallow false authority.

2. Total skepticism that rejects all authority in the name of freedom of thought.

• The main problem is not the explosion of information, but the crisis of determining which authority is rightfully followed, and on what basis.

• From an Islamic perspective, the authority of religious knowledge does not belong to individuals, platforms, or technologies, but to methodology and trust in knowledge. Scholars retain authority as long as they meet criteria such as knowledge (mastery of discipline), trust (honesty and morals), and accountability (willingness to be reprimanded and tested). The digital era has not eliminated the authority of scholars, but has changed the form of validation of authority from a purely formal status to credibility based on argument, methodological consistency, and alignment with the maqasid of shariah. Technology is merely a medium, and authority remains with knowledgeable people who adhere to discipline.

• Proof can be seen through the practice of valid knowledge as in the Islamic tradition, authority is built through the sanad of knowledge, mastery of usul fiqh, and the ability to perform ijtihad or evaluate ijtihad which is not only through the number of followers. In addition, in the digital age, scholars who present arguments based on evidence, acknowledge the limits of knowledge, and are consistent with the ethics of knowledge are more worthy of being followed than sensational influencers. Finally, AI and digital platforms can help spread knowledge, but do not bear the burden of taklif syarak; accountability remains with the humans who teach and decide. This shows that in the digital age, the authority of religious knowledge is a layered authority. The Ulama as the trustee, the community as the critical evaluator, and technology as a tool which is not a substitute but a bridge for the Ulama and the public.

Source:

1. Bunt, G. R. (2018). Hashtag Islam: How cyber Islamic environments are transforming religious authority. University of North Carolina Press.

2. Eickelman, D. F., & Anderson, J. W. (Eds.). (2003). New media in the Muslim world: The emerging public sphere (2nd ed.). Indiana University Press.

3. Anderson, J. W. (1999). The internet and Islam's new interpreters. In D. F. Eickelman & J. W. Anderson (Eds.), New media in the Muslim world: The emerging public sphere (pp. 41–56). Indiana University Press.

4. Niam, M. F. (2024). Does artificial intelligence go beyond the limits of religious authority? An ethical review on IslamGPT. Al-'Adalah, 27(1), 71–84. https://doi.org/10.35719/aladalah.v27i1.477

What is the difference between a scholar, a speaker, and a religious influencer?

• In the digital age, these three figures are often lumped together under the label of "ustaz" or "religious figure," even though their functions and responsibilities are fundamentally different. As a result, many societies judge religious authority based on popularity, delivery style, or emotion, rather than on scholarly discipline. This confusion is dangerous because it can lead to fatwas being taken from unqualified sources, and to the devaluing of religious knowledge as entertainment or narrow ideology.

• The main difference between scholars, speakers, and religious influencers lies in their function, level of authority, and scholarly accountability:

1. Religious scholars are those who have deep knowledge of disciplines such as usul fiqh, tafsir, hadith, maqasid, etc. They are capable of ijtihad or evaluating ijtihad, and are bound by scientific methodology and trust. Their authority is normative and referential.

2. Religious speakers function as public speakers and educators. They may be knowledgeable in a particular field, but their primary role is to explain, facilitate, and motivate the community. They do not have the authority to issue new legal decisions. Their authority is educational and communicative.

3.Religious influencers are individuals who use digital platforms to disseminate religious content in a concise and broad manner. They play a role in shaping perceptions and awareness, but do not necessarily have scholarly authority. Their authority is more social and symbolic, dependent on the beliefs of their followers.

• For example, a scholar will be careful in answering complex issues such as Islamic finance or bioethics and will mention khilaf, dalil, and limits of knowledge. In addition, a speaker may explain general principles in simple language for a lay audience, without going into the details of a fatwa. Religious influencers, on the other hand, often present short verses or hadiths for awareness, but risk oversimplifying complex issues if they go beyond their knowledge capacity.

• This difference shows that not all speakers on religion have the same authority, even if their messages appear similar.

Source:

1. Campbell, H. A. (2021). Digital religion: Understanding religious practice in digital media (2nd ed.). Routledge.

2. Weber, M. (1947). The theory of social and economic organization (A. M. Henderson & T. Parsons, Trans.).

3. Nielsen, R. K. (2020). Islamic authority in the internet age. Oxford University Press.

4. Turner, B. S. (2007). Religious authority and the new media. Theory, Culture & Society, 24(2), 117–134.

Is "popularity" replacing scientific credentials?

• In the age of social media, popularity is often used as a measure of truth and authority. Algorithms elevate the loudest, most emotional, or most digestible voices rather than the most accurate or disciplined. As a result, society has come to equate follower counts, views, and virality with scholarly credentials. The main problem here is the shift in the criteria of authority from argument, methodology, and the trustworthiness of science to mass perception and influence.

• In principle, popularity cannot replace scholarly qualifications. Popularity is merely a measure of social attainment and acceptance, while scholarly qualifications are a measure of the ability to understand, evaluate, and explain the truth in a disciplined manner. In the perspective of Islam and the universal scholarly tradition, authority is born from mastery of knowledge, valid methodology, and moral accountability which is not just based on popular support. Popularity can help the spread of knowledge, but is never a substitute for knowledge itself.

• Clear evidence can be seen in the practice of knowledge. A scholar may be less well known to the general public, but his arguments are peer-tested, consistent with methodology, and boldly state the limits of knowledge. On the other hand, a popular figure can influence millions of people even if he simplifies complex issues or ignores errors and arguments. In Islamic history itself, many great scholars were not popular in their time, but their works became references for centuries. This proves that popularity is temporary, while scholarly qualifications are permanent and testable.

Source:

1. Berger, A., & Golan, O. (2023). Online religious learning: Digital epistemic authority and self-socialization in religious communities. Technology, Pedagogy and Education, 32(2), 161–176. https://doi.org/10.1080/17439884.2023.2169833

2. Collins, H., & Evans, R. (2007). Rethinking expertise. University of Chicago Press.

3. Leiter, B. (2024). Free speech on the internet: The crisis of epistemic authority. Daedalus, 153(3). https://doi.org/10.1162/daed_a_02011

4. Nichols, T. (2017). The death of expertise: The campaign against established knowledge and why it matters. Oxford University Press.

What is the impact of Google and AI on the methodology of deriving legal knowledge?

• Google and AI have changed the way religious information is accessed, such as dalil, fatwa, and fiqh debates, which can be accessed in seconds without going through a talaqqi process or methodological guidance. This creates the illusion that deriving legal knowledge is simply a matter of information search, not a complex intellectual process. The main risk is methodological shallowness, when texts are quoted without the context of usul, maqasid, khilaf, and reality (‘urf). The problem is not the technology itself, but the tendency to replace the process of thinking with the process of searching.

• From an Islamic perspective, Google and AI do not change the basic methodology of legal inference, but rather change the tools and speed of access to data. Legal inference still requires humans who meet the requirements, namely mastery of usul fiqh, Arabic, knowledge of nasakh-mansukh, qiyas, maqasid syariah, and understanding of current reality. Google and AI only function as auxiliary tools (wasilah) which are not mujtahids, not holders of authority, and not parties who bear taklif syarak. Therefore, technology can speed up the reference, but cannot replace legal considerations and scholarly trust.

• For example, AI can gather hundreds of scholars’ views on crypto or bioethics issues in a short period of time. However, determining the most appropriate opinion, evaluating it with maqasid, and applying the law to a particular societal context still requires human judgment. Without methodological guidance, the use of Google/AI can produce “instant fatwas” that are merely citations of valid arguments in text but incorrect in application. On the other hand, when used properly, technology helps scholars to explore errors more thoroughly and make more careful decisions. This proves that AI expands the capacity of istinbat, but does not change its nature as a responsible human process.

Source:

1. Faizin, N., Maarif, S., & Hanafi, Y. (2025). Considering religious moderation in Islamic law through AI ChatGPT and Bahtsul Masail of Nahdlatul Ulama. Law, Innovation and Technology, 17(1). https://doi.org/10.1080/17579961.2025.2469351

2. Kutty, A. (2025, September 26). Can AI be used for Islamic fatwas and fiqh? About Islam. https://aboutislam.net/counseling/ask-the-scholar/fiqh/can-ai-be-used-for-islamic-fatwas-and-fiqh/

3. Singer, J. (2024). Fatwas from Islamweb.net on robotics and artificial intelligence. In Artificial intelligence in the Gulf (pp. 231–252). Springer Nature Singapore. https://doi.org/10.1007/978-981-16-0771-4_12

4. Syah, Y. A. (2023). The current rise of artificial intelligence and religious studies: Some reflections based on ChatGPT. Millah: Journal of Religious Studies, 21(3), 859–882. https://doi.org/10.20885/millah.vol21.iss3.art1

Do Muslims still understand the concept of ikhtilaf or are they just looking for a “quick answer”?

• In contemporary reality, digital culture and the pressures of modern life have shaped Muslims’ tendency to seek quick, simple, and definitive answers rather than understanding the process of difference of opinion (ikhtilaf). Social media algorithms encourage immediate and emotional certainty, not intellectual patience. As a result, ikhtilaf is often misunderstood as religious division or weakness, whereas in Islamic tradition, ikhtilaf is a sign of the breadth of grace and depth of methodology. The real problem is the shift from a culture of thinking to a culture of “fatwa consumption.”

• In principle, Muslims have not lost the concept of ikhtilaf, but they have lost the patience and methodological literacy to appreciate it. Ikhtilaf in Islam is not free relativism, but differences that arise from valid methods: differences in understanding evidence, assessing the strength of narrations, and applying the law according to context. However, when the people demand immediate answers without understanding the foundations of usul fiqh, ikhtilaf is seen as a threat, and then sectarian bigotry or, conversely, anti-ulama attitudes are born.

• For example, contemporary fiqh issues such as crypto, vaccines, or bioethics show a variety of valid scholarly views. Disciplined scholars will explain the reasons for disagreement and the limits of application, while “quick-fix” seekers only want one decision to be implemented without understanding. Historically, the companions themselves differed in their views without misleading each other, because they understood the methodology and manners of disagreement. This shows the clear implications.

• Without understanding disagreement, the ummah is easily polarized and manipulated by simplistic narratives; with understanding disagreement, the ummah becomes mature, tolerant, and thoughtful. The problem for Muslims today is not too much disagreement, but too little understanding of disagreement. Immediate answers make practice easier, but understanding disagreement matures faith and reason.

Source:

1. Abdul-Rehamn. (2025, Maret 25). 7 critical challenges facing Muslim youth in the digital age and how to overcome them. IslamiCity. https://www.islamicity.org/104380/7-critical-challenges-facing-muslim-youth-in-the-digital-age-and-how-to-overcome-them/

2. Akhter, N., Ahmad, A., & Zubairi, L. (2025). Social media as mirror and mediator: Analysing intra-faith dynamics among youth in Peshawar, Pakistan within an Islamic framework. Advance Social Science Archive Journal, 3(2), 1355–1365. https://assajournal.com/index.php/36/article/view/427

3. Al-Bukhari, M. I. (n.d.). Sahih al-Bukhari (Kitab al-Maghazi, Hadits No. 4119). Dar al-Kutub al-Ilmiyah.

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Why is da'wah often normative but fails to change the social structure?

• In this modern era, many dakwah efforts today emphasize normative aspects such as what is halal/haram, right/wrong, sin/reward. However, they have little impact on social structures such as economic injustice, a culture of corruption, systemic oppression, and institutional failure. Dakwah becomes strong at the level of individual morality, but weak at the level of system reform. The reason is not because Islamic teachings are not social, but because dakwah is often separated from reality analysis, social knowledge, and structured courage. As a result, dakwah turns into personal advice, not an agenda for societal transformation.

• In principle, dakwah fails to change social structures when it stops at moral appeals without a strategy for change. Islam not only calls for "be good", but demands justice ('adl), trust, and system improvement (islah). However, when dakwah is not trained with an understanding of economics, politics, sociology, and governance, the dakwah message is unable to challenge oppressive structures. Normative dakwah without a structural dimension ultimately only produces righteous individuals in a broken structured system and it is the system that in turn corrupts individuals.

• For example, dakwah that only calls for honesty but does not discuss reform of the salary system, law enforcement, and culture. This can cause organizations to fail to eradicate corruption. In contrast, the dakwah of the Prophet Muhammad ﷺ succeeded in changing the social structure of Mecca and Medina because it combined individual morality with the building of institutions such as a fair market, a zakat system, social contracts, and accountable leadership. The way out is that dakwah needs to move from "advising people" to "building systems" by using knowledge, contextual analysis, and cross-disciplinary collaboration to translate Islamic values into policies, work cultures, and societal structures.

• Da'wah fails not because it is normative, but because it is trapped in the normative without structural transformation. Morality builds people; systems determine people's fate. Mature da'wah must fix both.

Source:

1. Engineer, A. A. (2014). Islam and liberation theology: Essays on liberative elements in Islam. Sterling Publishers.

2. Harvey, R. (2018). The Qur'an and the just society. Edinburgh University Press.

3. Kamaruddin, Z. (2020). From normative to transformative: Redefining the role of Da'wah in contemporary social justice. Journal of Islamic Thought and Civilization, 10(2), 245–262. https://doi.org/10.32350/jitc.102.14

4. Kontu, R. L. (2025, September 3). Ilmu dakwah dalam rekonstruksi paradigma: Antara tradisi normatif dan tuntutan transformatif. Republika Digital. https://digitaldonat.republika.co.id/posts/702606/ilmu-dakwah-dalam-rekonstruksi-paradigma-antara-tradisi-normatif-dan-tuntutan-transformatif

Is da'wah too focused on individual sinners to the point of ignoring the sins that exist in the system?

• In many contexts, dakwah today tends to focus on individual transgressions such as personal morality, worship, and moral sin while systemic injustices such as institutionalized corruption, economic exploitation, unequal access to education, and structural oppression are rarely seriously addressed. This focus makes sin seem like a purely personal issue and not a result of the systems that shape human behavior. The problem is not that individual sin is unimportant, but because the disconnect between individuals and structures causes dakwah to lose its ability to effect meaningful social change.

• In principle, Islam does not separate individual sins from systemic sins; the two are interrelated. Da'wah becomes lame when it only rebukes individuals without rebuking the systems that facilitate or force people to do wrong. Islam demands islah (reform) on two simultaneous levels: tazkiyah al-nafs (self-purification) and iqamat al-'adl (establishment of justice). When da'wah is too safe by avoiding structural issues because they are considered "political" or "sensitive", it will eventually be normalized, especially injustice. In this situation, individuals are blamed, while the system escapes moral accountability.

• For example, calling for individual honesty without exposing the corrupt structures within an institution such as unreasonable salaries, weak enforcement, and a culture of impunity rarely leads to results. Similarly, rebuking individuals for the sin of usury without discussing the exploitative financial system makes da'wah unrealistic.

• On the other hand, the da'wah of the Prophet Muhammad ﷺ combined the building of morals with the building of systems such as a fair market, zakat as a social safety net, and accountable leadership. The implication is clear that mature da'wah must target individuals and systems simultaneously in addition to educating hearts while repairing structures. Only then will sin not only be rebuked, but its cause eliminated. The problem with dakwah today is not too much focus on individual sins, but not enough courage to name them to fix the sins in the system. Morality fixes people while justice fixes their lives. Effective dakwah must do both.

Source:

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Why does the language of dakwah fail to reach young intellectuals?

• The failure of the language of dakwah to touch young intellectuals is not because they are anti-religious, but because of the incompatibility of epistemology and linguistics. Dakwah is often conveyed in normative and emotional language, while young intellectuals think in an analytical-critical framework. When these two "languages of thought" do not meet, the correct message still fails to be understood. In short: Dakwah answers "what needs to be done", young intellectuals ask "why, how, and on what basis".

• There are several unconscious assumptions that can weaken the language of dakwah, such as:

1). The assumption that obedience precedes understanding: Young intellectuals place understanding as a prerequisite for obedience.

2). The assumption that authority is unquestionable: They operate in a culture of peer review, not appeal to authority.

3). The assumption of moral language: which is sufficient without rational language While they evaluate arguments through logical coherence and data, not mere rhetoric.

• **When these assumptions** are not examined, dakwah sounds like dogma, not a discourse of knowledge.

• Da'wah is often used such as using emotionally charged words that make you feel guilty ("sin", "hell", "fear of punishment"). In addition, there is a lack of argument structure such as (premise, analysis, conclusion) and defensiveness towards critical questions Oversimplifying complex issues For young intellectuals, this is not touching the heart but closing the space for dialogue and critical thinking.

• **Counterarguments** such as: "Doesn't Truth Need to Be Adapted?"

• **True**, truth does not change. But the language of truth is always contextual. The Qur'an itself Uses cosmological arguments (afala tatafaqkarun) which argue with the logic of polytheists Responds to skepticism, not avoids it. The problem is not adapting religion, but translating meaning into the intellectual language of the age

• The language of da'wah fails to touch young intellectuals for several specific reasons such as, It demands obedience without dialogue, It avoids philosophical, scientific, and systemic questions, It uses emotional language for a rational audience, . It fears skepticism, while skepticism is the door to knowledge The da'wah that is effective for young intellectuals is not softer, but more honest, deeper, and more courageous in thinking.

• If da'wah is to be relevant to young intellectuals, it needs to transform monologue into dialogue, replace rhetoric with argumentation, acknowledge disagreement rather than deaden it, discuss social structures, science, philosophy, and power, which are not just personal morality. Young intellectuals do not reject religion, they reject the anti-intellectual language of religion.

Source:

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Is da'wah nowadays becoming more reactive than strategic?

• In many contemporary contexts, dakwah appears to be more reactive, responding only to viral issues, ideological attacks, or current controversies, rather than strategic, based on long-term planning. Dakwah topics are often determined by what is currently viral and not by in-depth analysis of the priorities of the ummah, changing social structures, or future challenges. This results in dakwah moving in a firefighting mode (defense against statements that are not good for religion), not civilization building. The main problem is not a lack of enthusiasm, but the absence of a clear and continuous strategic framework.

• In principle, dakwah today tends to be more reactive than strategic, especially when it relies too much on the logic of social media and the pressure for immediate response by social media users. Reactive dakwah is usually defensive, emotional, and short-term in nature, which may succeed in alleviating temporary issues, but fails to build deep understanding or structural change. In contrast, strategic dakwah demands clarity of vision, prioritization (awlawiyyat), understanding of the social context, and integration of cross-disciplinary knowledge. Without a good strategy, dakwah can easily get stuck in a directionless cycle of response.

• For example, da'wah that only responds to current ideological issues such as attacks on certain laws or lifestyles without building religious literacy, critical thinking, and supportive institutions will repeatedly face the same issues. In contrast, the da'wah of the Prophet Muhammad ﷺ was strategic: building faith and morals first, forming disciplined communities, and establishing just social structures before facing major conflicts. The corrective direction today is to shift da'wah from immediate response to phased planning such as combining education, institutional development, and cultural reform in stages.

• Da'wah becomes weak not because the challenges are too great, but because it is too busy responding to today that it forgets to build for tomorrow. Effective da'wah must return to being strategic based on a long-term vision, not just a short-term reaction.

Source:

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What are the indicators of the success of da'wah, is it the number of followers or a change in ethics?

• In the era of social media and metric culture, the success of dakwah is often measured by numbers such as followers, views, speaking engagements, and public visibility. These measures are easy, quick, and comparable, but they contain an epistemic problem: they measure the reach of dakwah, not the impact of dakwah. As a result, dakwah tends to be optimized for popularity (easy, sensational, emotional) over the time-consuming building of understanding and ethics. The main problem is the equating of influence with change, when the two are not the same.

• From an Islamic perspective, the main indicator of the success of da'wah is ethical change and improved behavior, not just the number of followers. Da'wah aims to shape individuals and society, uphold justice, trust, and kindness, which is not just about attracting attention. The number of followers is only a secondary indicator that shows the reach of the message, not the success of the mission. In the prophetic tradition, truth is not measured by the majority but by success measured by loyalty to principles and the resulting moral effects, however slow and unpopular.

• The evidence is clear in history and reality. Certain prophets had small followers, such as Prophet Noah, but their da'wah was still considered successful because it conveyed the truth and built values. In the modern context, a small community that became more honest, just, and responsible as a result of da'wah shows real success, even if it does not go viral. On the other hand, da'wah with millions of followers but failed to reduce hatred, corruption, or oppression shows a gap between popularity and effectiveness. The implication is that da'wah needs to be evaluated through qualitative indicators such as moral change, maturity of thought, ability to dialogue, and structural improvement, not just statistics.

• The number of followers shows how much the da'wah is heard and the change in ethics shows how much the da'wah changes. A successful da'wah may not be popular, but a popular da'wah is not necessarily successful.

Source:

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What is the religious perspective on Religiosity without empathy: obedient but cruel?

• The phenomenon of religiosity without empathy occurs when religion is reduced to rituals, symbols, and external observances that are divorced from its ethical and humane purposes. Such individuals strictly adhere to religious rules, but fail to internalize core values such as mercy, justice, and kindness. The main problem is not the observance itself, but the disconnect between the observance and the moral purposes of religion. This is often triggered by psychological (need for control), sociological (group identity), and epistemological (literal understanding without wisdom) factors.

• In Islam, obedience that does not produce empathy is not the perfection of faith, but rather a sign of a defect in faith. Religion has never separated worship from morality, and rituals without mercy are considered empty in terms of meaning, even though they are legally valid because morality is one of the essences of the Islamic religion. Islam emphasizes that the purpose of religion is the formation of moral people, not just technical compliance. This principle is in line with other religions such as **Christianity** emphasizing love (love the neighbor), **Buddhism** emphasizing compassion (karuṇā) and **Judaism** emphasizing justice (tzedek). Therefore, cruel obedience is seen as a failure to understand the purpose of religion, not the success of religion.

• **Examples in Islam:** A person who is diligent in worship but insults the poor, supports injustice, or justifies violence in the name of religion, is contrary to the principle of rahmah. Islamic texts that condemn those who "pray and fast a lot" but harm other human beings should show that morality is an indicator of faith.

• **Cross-religious examples:** Historically, atrocities have often been committed by individuals or institutions that are symbolically very "religious" but lack empathy in their lives, for example, oppression in the name of holiness. This strengthens the argument that religiosity without empathy is a universal risk, not a problem of one religion.

• Religion views religiosity without empathy as a deviation, not an ideal and good form of obedience from the point of view of faith. Legal but unethical obedience may be outwardly acceptable, but fails to achieve the main purpose of religion which is to humanize people. In other words, religion without empathy turns into a hard ideology which is not a spiritual path.

Source:

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Addiction to feeling "most right" in the religious teachings that one adheres to (moral superiority syndrome)

• Moral superiority syndrome occurs when religiosity no longer functions as a means of self-improvement, but instead becomes a tool for reinforcing the ego and identity of a group. Individuals feel right not because of argument, wisdom, or morality, but because “I am in the right group”. This creates a psychological addiction of feeling safe, morally empowered, and free from reflecting on mistakes that need to be changed. This problem is often reinforced by literal interpretations without context, an “us vs. them” culture, and a digital ecosystem that rewards confrontational attitudes.

• From a religious perspective, especially Islam, the feeling of feeling “most right” that eliminates humility is not a sign of mature faith, but rather an indicator of spiritual illness. Truth in religion is never monopolized by an individual but is claimed through continuous search, adab ikhtilaf, and an awareness of human limitations. Religion judges a person not only on “what he believes”, but how that belief makes him fairer, gentler, and more honest in daily life. When obedience breeds contempt for others, it has shown a deviation from the purpose of religion.

• **Example of a contemporary situation**: Someone justifies insults, takfir, or symbolic violence on the grounds of defending religion. Any criticism is considered an attack on absolute truth. This shows that truth has turned into an identity immune to criticism, not an intellectual trust.

• **Example of a situation in interfaith:** This phenomenon exists in all religious traditions when rituals and dogmas are used to elevate oneself, not to bring people closer. History shows that cruelty often begins not with open evil, but with the conviction that “I can’t be wrong”.

• Moral superiority syndrome is a form of religiosity that lacks empathy and reflection. It is not a sign of purity, but a symptom of fear, which is a fear of being questioned, a fear of losing identity, and a fear of complexity. Religion demands confidence accompanied by humility, not confidence that kills dialogue.

Source:

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Is worship a psychological escape and not a moral development?

• In today's contemporary reality, there is indeed a phenomenon where worship is used as a psychological escape from internal conflict, guilt, life failures, or social pressures. A person may increase the quantity of their worship such as prayer, dhikr, and fasting but at the same time they avoid self-reflection, social responsibility, and moral change. This problem arises when worship is understood as a mere emotional calming and not as a process of self-transformation. As a result, a paradox arises such that a person appears very religious, but does not become more just, empathetic, or trustworthy.

• From an Islamic perspective, worship can be a psychological escape, but that is not its original function. Worship that is legally valid but fails to shape morals is considered incomplete in terms of purpose (maqasid). Islam emphasizes that worship should aim to build individual piety, that is, moral awareness that can determine action. If worship only calms the soul without improving attitudes, relationships, and justice, then the worship has stopped at form, not meaning. However, there is a distinction that needs to be made, namely, worship as a temporary pacifier in a crisis is a natural thing, but worship as a substitute for moral change is a deviation.

• For example, someone who prays diligently but continues to deceive, oppress, or insult others shows that his worship only functions as a moral justification and not as a moral development. In Islamic texts, there is a strong criticism of worship that does not prevent evil, which indicates that the ethical effect is an indicator of the success of worship. On the contrary, proper worship will produce self-awareness, empathy, and the courage to correct mistakes. The implication is clear, which is that the measure of worship is not simply the consistency of rituals, but the change in character and social responsibility that results from it.

• Worship becomes a psychological escape when it kills reflection and becomes a moral development when it revives responsibility. Religion does not reject peace of mind, but rejects only false peace which is paid for by neglecting justice and trust.

Source:

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The phenomenon of "spiritual burnout" among religious activists, especially preachers ?

• Spiritual burnout occurs when a preacher or religious activist experiences emotional exhaustion, a void of meaning, and a decline in spiritual motivation, even though the activist is still actively preaching. It often stems from a combination of factors such as the constant burden of responsibility, the pressure to always be “right and pure,” the internal conflict between idealism and the reality of society, and a preaching culture that measures self-worth based on output (speeches, content, and influence) rather than spiritual health. The problem is not a lack of faith but rather the absence of a system of soul care for those who care for the souls of others.

• From an Islamic perspective, spiritual burnout signifies an imbalance between trust, ability, and self-compassion. Preachers are not moral machines but human beings who are prone to fatigue, disappointment, and doubt. When preaching changes from a meaningful act of worship to a demand for identity and role pressure, it only eats away at the soul. Islam itself recognizes human limitations such as the need for gradual action, renewed intention, and rest as part of wisdom. Burnout, then, is not simply a spiritual failure, but a sign that the way of preaching has outstripped human capacity.

• For example, preachers who are constantly faced with criticism, ideological conflict, and audience demands may begin to preach cynically, angrily, or mechanically, which is a sign of spiritual burnout. In Islamic history, the Prophet Muhammad ﷺ himself practiced a balance that did not force excessive charity, provided space for rest, and distinguished between public responsibility and personal recovery. The path to recovery today includes restoring intention (preaching as a trust and not an ego identity), building the support of a preaching community that is not alone, providing space for rest, reflection, and cross-disciplinary knowledge such as psychology, sociology, and accepting that the results do not belong to the preacher, but to God.

• This shows that spiritual burnout can be treated not with “more preaching”, but with more humane preaching. Spiritual burnout is not a sign of a failure of faith, but a warning to the preacher that his preaching has lost the balance between mercy to humanity and mercy to himself. The spiritually healthy preacher is not the busiest, but the one who is most aware of his limits and purpose.

Source:

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Why scholars rarely analyze global capitalism from a theological point of view?

• Global capitalism is not just an economic system, but a power structure that shapes the way people work, borrow, think, and judge their worth. Yet in mainstream religious discourse, capitalism is often treated as a technical economic issue, not a theological one. As a result, systemic sins such as the exploitation of labor, the concentration of wealth, the destruction of nature, and the normalization of usury are seen as a "market reality" rather than a matter of faith and morality. The main problem here is the false separation between theology and economic structure, as if religion were only concerned with personal worship, not the direction of civilization.

• There are several reasons why scholars rarely analyze global capitalism theologically:

1. The Legacy of Disciplinary Separation: Many scholars are trained in the fiqh of worship and micro-muamalat, but have little exposure to political economy, the sociology of power, and the history of modern capitalism. This limits the ability to read capitalism as an ideology, not just a market mechanism.

2. Capitalism Seen as "Neutral": Capitalism is often presented as a natural, non-ideological economic system. When something is considered neutral, it is rarely criticized morally. Theology, on the other hand, is limited to the issue of individual usury and not the logic of limitless accumulation that is at the core of capitalism.

3. **Political and Institutional Risks:** Criticizing global capitalism theologically means critiquing the state, corporations, and international financial structures. This carries the political risks, loss of institutional space, and power pressures that lead many scholars to opt for a safe and normative approach.

4. The Dominance of Individualistic Theology: Much of religious discourse today focuses on the sins and rewards of individuals, not the sins of structures. Capitalism, which operates at a systemic level, is difficult to analyze if the theology does not extend beyond the individual to social and economic justice.

• For example, usury is often discussed as one of the sins of individuals who borrow money, but is rarely discussed as the core of the global financial system that forces poor countries into debt and sacrifices the welfare of their people. Similarly, the exploitation of labor is seen as an ethical issue for employers, not a logical result of maximum profit. In Islamic history, scholars and religious leaders have had to rebuke unjust markets, oppose monopolies, and establish fair prices, which shows that economic analysis is part of theological responsibility. The failure to analyze capitalism theologically has caused religion to appear mute to systemic suffering, thus losing its moral relevance in the eyes of the younger generation.

• Scholars rarely analyze global capitalism theologically, not because religion has no answers, but because theology has not yet been fully brought into the modern arena of power. When religion only rebukes individuals but leaves the system alone, it risks becoming a moral pacifier to global injustice.

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How can the world's financial system shape the moral values of people without them realizing it?

• Today's global financial system, seen as based solely on debt, interest, continuous growth, and the logic of maximum profit. On the surface it appears technical and neutral. But deep down, it shapes the way humans value time, risk, success, and even human relationships. When debt becomes the norm, humans learn to see the future as a burden on their finances. When the value of a company is measured solely by profits, society learns that "profitable is good." When productivity becomes a measure of self-worth, humans begin to judge themselves and others based on economic output. The main problem is not just that the system exists, but that it creates a moral framework without us even realizing it.

• There are several ways in which the financial system shapes morality:

(a) Normalizing Debt: When debt becomes routine (for housing, education, and medical care), generations are raised with the idea that life is a long-term financial commitment. This shapes values such as security to freedom, financial stability to moral principles, and economic survival to ethical idealism.

(b) Profit as the Measure of Truth: In financial capitalism, something is considered "good" if it benefits the market. Thus, labor exploitation can be normalized if it is "efficient," the environment is sacrificed if it is "cost-effective," and speculation is considered smart if it brings returns. Over time, profit becomes the compass for implicit morality.

(c) Individualization of Risk: The global financial system transfers risk to individuals (insurance, self-investment, personal pensions). This creates a culture of less collective solidarity, more competition and self-worth tied to portfolios and performance.

(d) Consumerism as Identity: Credit and marketing make purchasing an expression of self. Morality shifts from "what is right" to "what is affordable".

• In Islam itself, economics is not morally neutral. Concepts such as the prohibition of usury, justice in muamalat, the prohibition of oppression and monopoly, zakat and social solidarity indicate that the financial system must be in line with the maqasid syariah, which is to safeguard religion, life, intellect, lineage and property.

• When the financial system shapes people to be greedy, obsessively afraid of poverty and concerned with unlimited profits, then it is shaping values that are contrary to the spirit of justice and trust. For example, if a country cuts the welfare of its people in order to meet the terms of its international debt, the financial system has influenced moral decisions in politics itself.

• The world's financial system is able to shape morality not through lectures, but through incentive structures. What is given as a reward, will become a value. What is punished, will be avoided. If the system rewards in the form of Speculation, then, humans become speculative, Debt makes humans always dependent, maximum profit makes humans utilitarian. So the morality of the people changes slowly without being noticed.

Source:

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What is the role of religion in opposing corporate exploitation in a country?

• Corporate exploitation occurs when companies pursue maximum profits at the expense of human dignity, social justice, and environmental sustainability, such as through unfair wages, pollution, tax evasion, monopolies, and undue influence over national policy. The problem is that this exploitation is often legally sanctioned and covered up by the technical language of economics, which makes it appear "normal" and "necessary for growth." This is where the gap arises, where it can appear as if the law may be obeyed, but moral justice is violated. Without a voice of values, the state easily succumbs to the logic of the market alone.

• Religion serves not as a substitute for economics, but as a moral counterweight and ethical check on corporate power. Its main roles include:

1. Setting the Moral Line Outside the Law: Religion insists that "legal" is not necessarily "just." It measures corporate practices by fairness, trust, and the public good, which is not just profit.

2. **Naming Systemic Sin:** Religion provides the moral language to label exploitation as tyranny, even when it is protected by contracts and regulations. This breaks the normalization of injustice.

3. Defending the Vulnerable: Religious traditions place workers, the poor, and nature as parties that must be protected. This creates moral pressure on the state and corporate members.

4. Building Public Awareness & Ethical Courage: Religion shapes a collective conscience and encourages ethical consumers, outspoken workers, and accountable leaders.

5. **Offering Alternative Values:** Through principles such as wage fairness, prohibition of oppression, distribution of wealth, and social responsibility. Religion offers a more humane economic framework.

• In an Islamic perspective, principles such as the prohibition of usury, fraud, monopoly (ihtikar), as well as the obligation of zakat and wage justice indicate that the economy must be subordinate to values. Islamic history records market supervision (hisbah) to prevent oppression, which shows that religion acts at the level of systems, not just individual advice. Across religions, movements against forced labor, economic apartheid, and environmental degradation are often driven by religious motivations that affirm human dignity. The implication is clear: without religion (or an equivalent value framework), criticism of corporations is easily silenced as "anti-market". With religion, too, criticism gains moral legitimacy that goes beyond short-term interests.

• The role of religion in opposing corporate exploitation is to subordinate economic power to human values. Religion does not reject and oppose business, but it rejects business that sacrifices people and nature. When religion functions as the conscience of the nation, corporations are no longer free to determine the meaning of "success" without moral accountability.

Sourc:

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Why is the climate issue considered a scientific issue and not the responsibility of the caliph?

• The issue of climate change is often framed as a purely scientific, technological, and policy problem, seen as if it were separate from questions of human values and ethics. This approach places the climate crisis in the domain of data, carbon emissions targets, and green energy innovation, without addressing the real root of the problem: how humans understand their relationship with nature. When environmental damage is considered an "inevitable" side effect of development, it demonstrates an epistemological failure, a failure to see nature as a trust, not an object of exploitation. As a result, the climate crisis becomes the normalization of damage, not a sign of the moral collapse of civilization.

• Religion plays a role in putting climate issues back into the framework of moral and theological responsibility, not just technical management. In Islam, the concept of the caliphate emphasizes that humans are not the absolute owners of the earth, but trustees who will be held accountable in the afterlife. Religion provides an ethical language for evaluating human actions towards nature as just or unjust and trustworthy or treacherous. In addition, religion also shapes collective consciousness, whereby environmental damage is not a purely individual issue, but a systemic sin involving economic, political, and lifestyle structures. In this way, religion functions as a moral compass that evaluates development, not an obstacle to progress.

• Evidence of the role of religion can be seen through several principles and practices. In Islamic texts and traditions, damage to the earth is directly linked to human actions, which shows a cause-and-effect relationship between morality and ecology. The prohibition of waste, the emphasis on balance, and intergenerational justice prove that environmental sustainability is part of the demands of faith. Empirically, purely technical approaches often fail when they clash with economic and political interests; on the contrary, value-based approaches have proven capable of changing societal behavior through awareness, moral pressure, and social solidarity. This shows that science provides information, but religious values provide direction.

• If the climate issue continues to be seen only as a scientific issue, the solution will remain limited to managing the symptoms and not the cause. On the other hand, when the climate crisis is understood as a failure of the caliphate, it brings with it major implications such as lifestyle changes, reassessment of economic models, and responsibility towards future generations becoming a moral obligation rather than a choice. From a religious context, helping to build civilisational awareness in environmental sustainability is part of justice and worship. Without this dimension, efforts to address climate change risk becoming technocratic projects that fail to touch the human soul.

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Has religion been domesticated to align with economic interests?

• In the context of the modern world, the market economy and the logic of growth are often the basis of political and social stability. In such circumstances, religion is sometimes positioned so as not to challenge the dominant economic structure. Issues such as wealth inequality, labor exploitation, systemic usury, and environmental degradation are often seen as unavoidable economic realities rather than moral issues to be addressed. As a result, religion is increasingly seen as limited to individual rituals and morality, while its role as a critic of economic power structures is weakened. The main problem is not the change in religious teachings, but the narrowing of the function of religion in the public sphere.

• The role of religion should be a moral counterweight to economic power and not a complement to its interests. Religion serves to set a line of justice that goes beyond profit, evaluating the economic system based on trust, justice, and public good. In Islam, religion does not separate personal morality from social and economic structures; prohibitions such as oppression, the obligation of zakat, and justice in transactions show that the economy must be subordinate to values, not the other way around. Therefore, the role of religion is to remind us that wealth and development are not absolute goals but tools that must be morally accountable.

•The evidence can be seen in a comparison between religious principles and contemporary reality. While religion teaches wage justice and the prohibition of exploitation, many modern economic systems legally permit extreme wealth gaps and the oppression of labor. Religious discourse is often more vocal in denouncing individual wrongdoing than in criticizing the economic structures that produce such injustice. However, history and religious texts show that market supervision, prohibition of monopolies, and criticism of excessive wealth accumulation are part of the moral responsibilities of religion. This proves that when religion is fully functioning, it is critical of the system, not neutral.

• If religion continues to be domesticated to align with economic interests, it risks losing its moral authority and civilizational relevance. Religion will be seen as a tool for social appeasement rather than a voice of justice. Conversely, when religion dares to assess and rebuke oppressive economic structures, it can build collective consciousness and drive systemic reform. The implications are not just changes in economic policy, but changes in the way humans understand the meaning of success, wealth, and responsibility to fellow humans and future generations.

Source:

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Why is the small law magnified and the big tyranny normalized?

• In the diversity of modern societies, small issues such as personal offenses, minor transgressions, or social norms are often magnified through media, social, and institutional surveillance. Meanwhile, large-scale injustices such as systemic oppression, economic inequality, industrial pollution, and political corruption are often normalized and accepted as "inevitable realities." This problem stems from an imbalance of moral focus, where society, the media, and sometimes the law focus on small individual offenses, while oppressive structures remain untouched. This phenomenon results in a distortion of human values, where people are taught to fear small things, but are less sensitive to larger injustices.

• Religion plays a role in balancing this distortion by upholding a holistic moral perspective. Religious principles emphasize that sin or wrongdoing is not only measured from the individual perspective, but also from the structural and systemic perspective. In Islam, the concept of fasad fil-ardh (corruption on earth) teaches that acts that affect society at large or damage trust are more serious than minor offenses. Thus, religion helps society see major injustices as real sins and not normal phenomena. Religion also emphasizes proportional justice, whereby minor offenses should be reprimanded, but major oppressions should not be ignored.

• Evidence can be seen through history and moral principles. For example, the implementation of hisbah in classical Islam aimed to monitor trade, markets, and social justice, not just minor individual wrongdoing. In contrast, modern society tends to emphasize minority issues or individual controversies while monopolies, abuses of power, and social injustice are seen as the norm. This phenomenon shows that without a strong moral dimension, society can get caught up in the normalization of large-scale, structural injustice. Religious principles provide a framework for assessing justice holistically, not based on current interests or media pressure.

• If the focus remains on small wrongs and large injustices are normalized, society will be trained to be reactive to small matters but passive to large issues. This weakens moral integrity and prevents systemic change. Conversely, if religious principles are consistently applied, society can develop a critical awareness of large-scale injustices while still upholding moral discipline over individual wrongs. The implication is the development of a more just civilization, where moral values are not just rhetoric but guide social, political, and economic structures.

Source:

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Only Focus on the fiqh of worship until become poor in the fiqh of social justice

• Some societies and religious institutions tend to emphasize the fiqh of worship such as prayer, fasting, zakat, and rituals that individuals perform with great care. Meanwhile, the fiqh of social justice, which addresses economic inequality, workers' rights, structural injustice, and environmental protection, is often ignored. This problem leads to people being trained to be ritualistically obedient but lacking in sensitivity to broader moral and social issues. As a result, religion is seen as a set of personal rules rather than a holistic guide to creating a just and civilized society.

• Religion should balance the fiqh of worship with the fiqh of muamalat and social justice. In Islam, individual worship cannot be separated from social responsibility. For example, zakat is not just a ritual, but an instrument to reduce the gap between rich and poor. Religion emphasizes that social justice is collective worship, and systemic sin is as real as individual sin. The role of religion is to remind the people that ritual obedience alone is not enough if society is dominated by injustice and oppression.

• Evidence can be seen in history and religious texts; Prophet Muhammad (PBUH) rebuked oppressive rulers, emphasized the rights of the poor, and upheld justice in trade and property management. In the modern context, although Muslims adhere to individual forms of worship, economic inequality, abuse of power, and exploitation are often accepted as the norm for a government. This shows that without the jurisprudential emphasis on social justice, worship becomes an empty ritual that has no impact on the structure of society.

• Religious principles link individual worship with collective responsibility, insisting that the two must go hand in hand.

• If society only emphasizes fiqh of worship, the people will obey rituals but be passive towards social injustice. This weakens the role of religion as a moral balancer in society. On the other hand, when fiqh of social justice is given equal attention to fiqh of worship, religion is able to build a just, ethical, and civilized society. The implication is that religion not only shapes obedient individuals, but also guides social, economic, and political structures to be in line with moral principles and universal welfare.

Source:

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When the maqasid disappears in technical legal debates

• In many contemporary legal debates, the focus is often on the technical aspects of fiqh which are concerned with what is valid or invalid, obligatory or forbidden, permissible or permissible, but do not look at the value of the original purpose of the law. The debate becomes very detailed in terms of procedure, but poor in terms of meaning and wisdom. When the maqasid al-shariah are set aside, the law easily turns into a rigid mechanism that is detached from human reality and social context. This problem creates a situation where legal decisions may be technically correct, but fail to produce the justice, benefit, and mercy that are the spirit of the sharia itself.

• The role of religion is to ensure that the law is always understood and applied in accordance with the maqasid, which is the preservation of religion, life, reason, lineage, and property. In Islam, law is not just a goal, but a tool to achieve human goodness and social balance. Religion demands that technical debates not be separated from the values of justice, convenience, and the elimination of harm. By placing maqasid as a lens in analyzing various problems, religion prevents the law from being misused to legitimize violence, oppression, or hardship in the name of formal compliance.

• Evidence can be seen through the history and practice of Islamic law. Great scholars often change legal approaches when circumstances demand it, in order to maintain benefit and avoid harm. Many legal decisions in history were made by considering the context of society, human capabilities, and long-term effects which are still bound by some methods permitted by syarak. On the other hand, when maqasid is ignored, laws are born that oppress the weak, make life difficult, or maintain unjust structures in the name of textual accuracy. This phenomenon proves that laws without maqasid will risk losing the spirit of justice that is the core of religion.

• If maqasid continues to be sidelined in technical legal debates, religion risks being seen as a burden rather than a blessing. Society will outwardly obey the law, but inwardly distance itself because it feels that religion does not understand their reality. On the other hand, when maqasid is brought back as the basis of debate, law will function as a fair, flexible, and humane guide to life. The implication is that religion can remain relevant, guide social change, and uphold justice without losing its firmness of principle regardless of country or race.

Source:

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Is religion a tool for legalistic without moral spirit?

• In some contemporary religious practices, religion is increasingly interpreted and applied in a legalistic manner, focusing only on compliance with rules, apparent laws, and formal procedures without appreciation for its moral and humane purposes. Religion is reduced to a system of laws that govern behavior rather than a framework of values that shape conscience. As a result, a person can appear to be legally compliant, but fail to demonstrate empathy, justice, and kindness. The problem lies not in the existence of law, but rather in the disconnect between law and the moral spirit that should animate it.

• The role of religion is to ensure that the law functions as a path to the formation of morality, not just a tool for enforcing each individual. In Islam, law is always tied to values such as justice, mercy, and benefit. Legality without morality does not reflect the purpose of religion, because the sharia was revealed to preserve humanity and social balance. Therefore, religion plays a role in animating the spirit behind the law and making compliance an ethical awareness, not a fear of punishment or an obsession with technical validity alone.

• The proof can be seen in the distinction between formal compliance and moral impact, as history shows that laws applied without a spirit of justice often produce oppression even though they are procedurally valid. In the Islamic tradition, the emphasis on intention, maqasid, and justice proves that law never stands alone. When religion is practiced in a purely legalistic manner, then, a situation arises where people uphold the rules but overcome the suffering of others, which shows that laws without a moral spirit fail to achieve their original purpose.

• If religion continues to be understood as a legalistic tool without a moral spirit, there is a risk of losing its spiritual meaning and transformative power. Religion will be seen as a system of control and not a source of liberation and self-improvement. On the contrary, when the moral spirit is returned as the core, the law will function in a balanced and firm but humane way, clear but wise.

• The implication is that religion is able to build individuals who are not only obedient, but also just, empathetic, and responsible in social life.

Source:

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Why is "legal" more important than "fair"?

• In many legal debates and social practices, the status of "lawful" is often given priority over "just." An action is considered adequate when it meets procedural and technical requirements, even if the effect is to oppress a particular party or perpetuate injustice. This phenomenon stems from the tendency to seek legal certainty that is easily measured, rather than justice that is complex, contextual, and demands moral judgment. As a result, religious law and practice risk becoming a formal validation tool, rather than an instrument for correcting injustice.

• The role of religion is to balance legality with justice, not to oppose them. In the Islamic perspective, legality never stands alone; it must move in tandem with justice, mercy, and benefit. Religion emphasizes that the purpose of law is to protect people and uphold social balance. Therefore, religion serves as a reminder that something that is technically legal but unjust in terms of effect does not achieve the purpose of the sharia. The priority of religion is not simply to comply with the form, but to ensure that the spirit of justice is truly manifested.

• Evidence can be seen in the difference between procedural compliance and moral outcomes, history and current reality show that many injustices occur "legally" in the eyes of the law such as oppressive contracts, economic policies that widen the gap between the poor and the rich, or administrative decisions that disadvantage the weak. In the tradition of Islamic law, scholars emphasize the intention, maqasid, and the impact of the law on society as the determining factors. This proves that legality without justice is just empty compliance that fails to meet the moral demands of religion.

• If "legal" continues to be prioritized without considering "justice", religion and law will lose moral credibility. The community may obey outwardly, but lose trust because they feel that justice is not being upheld. On the other hand, when justice is made the spirit of legality, the law will function as a guide to a meaningful and humane life. The implication is the construction of a society that is not only legally orderly, but also prosperous and just in terms of values.

Source:

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Religious education emphasizes memorization, not critical thinking?

• In most religious education systems, the main emphasis is still on memorization of texts, definitions, and laws, while critical thinking, contextual analysis, and the ability to ask deep questions are given limited space. Students are assessed on their ability to remember rather than understand; to repeat rather than evaluate. As a result, a generation is born who know “what to say”, but lack understanding of “why it is taught” and “how it is applied in contemporary reality”. The problem is not a rejection of memorization, but an imbalance between memory and thinking.

• The role of religion is to build a thinking mind and an ethical heart, not just a memory full of information. In Islam, revelation itself repeatedly calls upon humans to think, reflect, and evaluate reality. Religion recognizes memorization as a tool, but critical thinking as a process for bringing meaning to life. Therefore, religious education should train students to understand the purpose (maqasid), context, and implications of teachings so that religious knowledge becomes a dynamic guide to life, not frozen knowledge detached from reality.

• Evidence can be seen in the effects of an education that is too rote-oriented. Many students are able to memorize laws and texts, but are confused when faced with new issues such as technology, the global economy, social justice, and ecology. This shows that memorization without critical thinking fails to prepare students for complex realities. In contrast, the classical Islamic scholarly tradition shows debate, disagreement, and rational analysis as part of the educational process, which proves that critical thinking is not an alien element in religion, but part of its heritage.

• If religious education continues to emphasize memorization without critical thinking, religion risks being seen as irrelevant and defensive in the face of changing times. Students may be outwardly compliant, but fragile when faced with intellectual questions and ideological challenges. On the other hand, when critical thinking is combined with memorization and religious education, it can produce individuals who are confident, mature, and capable of civilized dialogue. The implication is that religion is not only inherited, but understood, lived, and applied responsibly in the building of civilization.

Source:

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Fear in teaching how to think and only teaching what to think

• This phenomenon refers to an educational culture that emphasizes the transfer of answers and does not focus on the development of thinking. Students are taught conclusions without being trained to understand the process of arriving at those conclusions. The fear arises from the assumption that if students are taught to think critically, they are likely to question existing authority, tradition, or structures. The main problem is not with the content of the teaching, but with the defensive pedagogical approach. The system becomes more comfortable producing intellectually compliant individuals than epistemologically mature individuals. This breeds dependence on figures or institutions rather than confidence based on understanding.

• In religious teachings, especially in the Islamic tradition, there is never animosity towards reason. The Qur'an itself repeatedly calls upon humans to think, reflect, and evaluate. The history of Islamic scholarship shows a tradition of debate in the sciences of kalam, usul fiqh, and philosophy that is very rational and methodological. The role of religion itself is to form a civilized way of thinking, not to think freely without limits which is not confined without question. Teaching "how to think" means training students to understand the methodology of istidlal (inference), evaluating evidence, distinguishing qat‘i and zanni, and understanding the context before judging. This is not a threat to religion, but rather a strengthening of it.

• This proof can be seen through two realities, namely:

1. Individuals who are only taught “what to think” are easily swayed when faced with external arguments because they do not understand the rational basis behind their beliefs.

2. Individuals who are trained to think methodologically are more stable, because their convictions are born from understanding, not just authority.

• The tradition of past scholars shows that differences of opinion (ikhtilaf) are not a sign of weakness, but the result of a mature thinking process. The fear of “how to think” is actually more social and political than theological. If education continues to emphasize “what to think” alone, then society will experience intellectual stagnation, polarization due to lack of ability to dialogue, excessive dependence on certain scholarly figures. On the other hand, if “how to think” is taught along with “what to think”, the implication is that a generation is born that is confident but not fanatic, critical but civilized, firm in principle but flexible in application. Ultimately, religion does not become a frozen dogma, but a living system that is able to interact with complex reality without losing its foundation.

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Failure to train religious students to confront modern atheism arguments

• Modern atheism is not simply the rejection and denial of God, but a framework of thought built on scientism, philosophical materialism, and epistemological skepticism. This can be seen through, Figures such as Richard Dawkins, Sam Harris, and Christopher Hitchens popularizing religious arguments as irrational, dangerous, or unnecessary in modern society. The problem is, many students of religion are not trained to understand the structure of these arguments at the philosophical and epistemological level. They may memorize the naqli argument, but are not trained to evaluate ontological, cosmological, problem of evil, or moral freedom issues analytically. This weakness is not because religion has no answers, but because of training methodologies that do not accustom students to interact with contemporary discourse.

• The role of religion is not just to defend oneself emotionally, but to build confidence based on rational and spiritual understanding. The Islamic tradition has a rich heritage of theology, philosophy, and jurisprudence to interact with skepticism. Religion needs to function as an epistemological system that is able to explain the basis of belief rationally, distinguish between scientific criticism and metaphysical claims, and answer moral questions without relying solely on authority. Students of religion need to be trained to understand the methodology of atheist arguments before refuting them, so that their responses are substantive and not reactive.

• Evidence of this failure can be seen through several phenomena such as

1. Some religious students are shocked or shaken when first exposed to atheism discourse in universities or on social media.

2. The answers given are often slogans or defensive, without touching the epistemological roots of the question.

3. Public debate sometimes turns into emotional rhetoric, not intellectual analysis.

On the other hand, the intellectual history of Islam shows figures like al-Ghazali and Ibn Rushd who were able to engage deeply with Greek philosophy without losing or wavering in their faith. This proves that religious traditions are not anti-rational; what is problematic is the current lack of comprehensive educational approaches.
If religious students are not trained to seriously confront modern atheism, the implications are a hidden crisis of confidence among the younger generation, polarization between "defensive" and "skeptical" groups, and the loss of intellectual credibility of religion in public discourse.

• On the other hand, if training is renewed by including philosophy of science, epistemology, and dialogue between worldviews, then beliefs will become more mature and reflective, dialogue between religion and skepticism can occur in a civilized manner, and religion will emerge as a rational and relevant system of thought.

• In conclusion, this issue is not about the weakness of religion, but about the quality of intellectual development for its adherents. Pedagogical reform and epistemological courage are the key.

Sourcw:

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Religious studies syllabus disconnected from current reality

• Some religious education institutions still maintain a syllabus that is very text-centric and history-centric, but lacks contextualization of contemporary issues such as global capitalism, digital technology, bioethics, the climate crisis, and changing social structures. As a result, students are skilled in studying classical debates, but are ill-equipped to evaluate phenomena such as platform economies, AI, or modern geopolitics. The problem is not with the traditional content itself, but with the decision between turath (heritage) and waqi' (current reality). The syllabus becomes an archive of knowledge, not an instrument of current analysis. This creates a gap between religious graduates and the societies they are intended to guide.

• Religion serves as a framework of values that guides humans in every era, not just a particular era. In Islam, revelation is permanent, but the application of law is dynamic through ijtihad and maqasid. The tradition of usul fiqh itself is built to bridge text and reality. Therefore, the role of religion in education is to connect eternal principles with changing contexts, train students to read reality as a "second text" after revelation, integrate social, economic, and scientific knowledge in legal analysis. Religion does not lose authority when interacting with reality; on the contrary, it proves its relevance.

• Evidence of this disconnect can be seen through several indicators as follows:
1. Religious graduates are often less involved in economic, technological, and public policy discourse.

2. Big issues such as economic inequality, the environmental crisis, and the ethics of artificial intelligence are rarely discussed in depth in religious classes.

3. Religious discourse is more focused on micro issues (individual halal-haram) than macro structures (systems and institutions).

• On the other hand, history shows that early scholars were active in the fields of medicine, astronomy, politics, and economics. This proves that the separation of religion and reality is not an original feature of Islamic tradition, but a modern institutional phenomenon.

•Religion will be seen as irrelevant to the challenges of the times when the moral authority of scholars diminishes in public discourse, and the younger generation seeks answers outside religious tradition. On the other hand, if the syllabus is aligned with contemporary reality, then religious scholars who understand the structure of power and global systems will emerge, religious fatwas and views will become more contextual and impactful, and religion will function as a guide to civilization, not just a personal ritual. In conclusion, this issue is not about changing or altering religious decrees, but reactivating the methodology of ijtihad and maqasid so that the syllabus moves with the times.

Source:

1. List of scientists in medieval Islamic world. (2023, November 16). In Wikipedia. Retrieved from https://en.m.wikipedia.org/wiki/List_of_Muslim_scientists

2. Muslims for Progressive Values. (2025, November 13). Inclusive religious curriculum. Retrieved from https://www.mpvusa.org/inclusive-religious-curriculum

3. Ah-Rum Ku, E. (2024). Lament 'with' dear earth: The complexity of hope in the dynamics of inter emptying and inter giving. Religious Education. https://eric.ed.gov/?id=EJ1384567

4. Ingram, A. (2024). Sacred texts and ethical teachings: Their relevance to contemporary issues. Kamboozal. https://www.kamboozal.com/post/sacred-texts-and-ethical-teachings-their-relevance-to-contemporary-issues

Why are religious students often left behind in the global discourse?

“Lack of” in global discourse refers to the inability to engage with international discussions about democracy, human rights, the global economy, technology, bioethics, and climate change with equal intellectual language. The issue is not a lack of faith but a lack of disciplinary integration. There are several key factors:

1. Narrow specialization: Focusing almost exclusively on classical texts without training in social sciences, political philosophy, economics, or science.

2. Language limitations: Lack of mastery of the global language (e.g. academic English) that is the medium of international debate.

3. Epistemological defensiveness: Reactive attitude towards Western discourse without understanding the structure of its arguments in depth.

4. Lack of systemic exposure: Not being taught to read global institutions such as the United Nations, the World Bank, or the World Economic Forum as power structures that shape global norms.

• This problem creates a gap between religious discourse and international discourse.

• Religion should be a worldview formation that is capable of reading the world as a whole. In Islam, the concepts of caliphate and trust imply responsibility towards the global community, not just the local community. The role of religion in this context is to provide an ethical framework for evaluating the global system, to encourage the acquisition of knowledge as a collective obligation (fard kifayah) and to train students to analyze international reality through maqasid and justice. Religion does not demand isolation from the world but rather principled engagement.

• Several indicators point to this gap:

1. Global discussions on human rights or climate change are often not accompanied by in-depth theological analysis from religious institutions.

2. Religious graduates rarely appear in international journals that discuss public policy, economics, or geopolitics.

3. Reactions to global issues are often moralistic without analysis of power structures and economic systems.

• On the other hand, Islamic history shows scholars such as al-Farabi, Ibn Khaldun, and al-Ghazali interacting with the philosophy, politics, and sociology of their time. This proves that global engagement is not alien to tradition, but is weakened in the structure of modern education.

• If religious students continue to lag behind in global discourse, then:

1. Religion will be marginalized in the formation of international policies and values.

2. The younger generation sees religion as limited to rituals, not systemic guidance.

3. Global discourse is formed without consideration of religious ethics.

• On the other hand, if the integration of knowledge is strengthened:

1. Religious scholars are born who are capable of dialogue at the international level.

2. The principles of justice and maqasid can influence global policies.

3. Religion emerges as a relevant moral framework in a complex world.

• In conclusion, the issue is not about lack of potential, but about educational design and intellectual orientation. Reform requires the courage to combine turath with global systems analysis methodologically and not just rhetorically.

Source:

1. Green, N. (2024). What is ‘global Islam’? Definitions for a field of inquiry. Diogenes, 65(1), 31–43. https://doi.org/10.1017/s039219212300007x

2. Felsenthal, I., & Agbaria, A. (2025). ‘Justice before god’: Critical Islamic education based on the work of Tariq Ramadan. British Journal of Religious Education, 47(3), 1–16. https://doi.org/10.1080/01416200.2025.2480655

3. Lajnah Pentashihan Mushaf Al-Qur'an. (2025). Tafsir al-Qur'an tematik: Al-Qur'an dan kenegaraan. Kementerian Agama Republik Indonesia. https://almiftah.id/tafsir-al-quran-tematik-al-quran-dan-kenegaraan/

4. Budiman, M. D., et al. (2025). Studi Islam: Integrasi nilai berkemajuan dan peradaban. Minhaj Pustaka. https://repository.minhajpustaka.id/publications/638359/

How can religion survive in a "spiritual but not religious" world?

• The "spiritual but not religious" (SBNR) phenomenon refers to individuals who seek meaning, peace, and transcendent experiences but reject religious institutions, traditional authority, or dogmatic structures. They do not reject spirituality, but are skeptical of religion as a formal system.
There are several main factors such as:

1. A **crisis** of trust in institutions (scandals, power politics, moral hypocrisy).

2. **Modern** individualism that prioritizes personal experience over collective commitment.

3. A **therapeutic** culture that sees spirituality as a tool for psychological well-being, not a commitment to truth.

4. **Epistemological** relativism, where truth is considered subjective and personal.

The fundamental problem is that religion is understood as a rigid structure, while spirituality is considered flexible and authentic.

• A living religion is not just an institution, but a system of meaning that unites faith, worship, morality, and community. In the context of SBNR, religion needs to highlight three core functions, namely:

1. **Coherent worldview**: providing a comprehensive narrative about the origins, purpose, and values of life, not just an inner experience.

2. **Ethical discipline**: ensuring that spirituality does not become spiritual hedonism or psychological escapism.

3. **Meaningful community**: providing a space for solidarity and social responsibility.

Religion does not need to dilute principles to be relevant, but it needs to make it clear that structure and discipline are not the enemies of spirituality, but rather its stabilizers.

• Some observations that support this analysis are:

1. Studies of the sociology of religion show an increase in individuals leaving formal institutions but still practicing meditation, prayer, or the search for meaning.

2. Movements such as mindfulness are often separated from their original traditions, becoming tools for well-being without metaphysical commitment.

3. Spiritual experiences without an epistemological framework are often volatile and difficult to build moral consistency.

In contrast, classical religious traditions emphasize a balance between inner experience (ihsan/spirituality) and the structure of the Sharia. This suggests that religion actually integrates dimensions that are now separated by modern culture.

• If religion fails to understand the SBNR phenomenon:

1. It will be seen as too institutional and unempathetic to the individual's own search for meaning.

2. The younger generation will continue to separate "spiritual experience" from "religious commitment".

However, if religion is able to explain the rationality and beauty of the structure of worship, present an authentic and consistent ethical face, enliven the spiritual dimension without losing intellectual discipline, then religion can offer something that structure-free spirituality cannot, such as depth, stability, and collective moral responsibility.

• Religion can survive in the SBNR world not by imitating unprincipled flexibility but by demonstrating that the strongest spirituality is one that has a foundation of truth, discipline, and community. The challenge is not to defend the institution alone, but to restore faith in the integrity and coherence of its teachings.

Source:

1. Johnson, K. A., Sharp, C. A., Okun, M. A., Shariff, A. F., & Cohen, A. B. (2018). SBNR identity: The role of impersonal God representations, individualistic spirituality, and dissimilarity with religious groups. The International Journal for the Psychology of Religion, 28(2), 109–125. https://doi.org/10.1080/10508619.2018.1445893

2. Willard, A. K., & Norenzayan, A. (2017). “Spiritual but not religious”: Cognition, schizotypy, and conversion in alternative beliefs. Cognition, 165, 137–146. https://doi.org/10.1016/j.cognition.2017.05.018

3. Otto, S. R. (2023). Consuming Islam: Media, ritual, and identity in the making of a brotherhood. Religion, State and Society, 51(2), 163–183. https://doi.org/10.1080/09637494.2023.2197843

4. Spiritual but not religious. (2025, December 19). In Wikipedia. https://en.wikipedia.org/wiki/Spiritual_but_not_religious

What is the form of faith for the post-institutional generation?

The “post-institutional generation” refers to a group that grew up in an era of distrust of traditional institutions including religion, politics, and the media. They do not necessarily reject the existence of God, but are skeptical of formal authority, hierarchy, and organizational structures. The main characteristics of this generation are:

1. Epistemological autonomy, which means they want to understand it for themselves before accepting it.

2. Authenticity becomes more important than formal compliance.

3. Borderless access to information via the internet, making single authority increasingly weak.

4. Sensitivity to issues of social justice and moral integrity.

The problem is not a loss of desire to believe, but a change in the way they define and access faith.

• Religion needs to function as a system of meaning that can respond to the needs of this generation's three dimensions, namely:

1. Rational: faith must be explained coherently and intellectually.

2. Existential: it must give meaning to suffering, identity, and the purpose of life.

3. Social ethics: it must be consistent in fighting for justice and integrity.

The relevant form of faith is not simply ritual adherence, but reflective faith, that is, confidence born of understanding and experience, not just cultural heritage.

• Several indicators show that the changing form of faith is:

1. The increase in individuals who do not bind themselves to a particular denomination but still profess belief in God.

2. The phenomenon of "believing without belonging" analyzed by Grace Davie, shows that faith is no longer necessarily institutional.

3. The development of a network society as described by Manuel Castells, where identity is formed through digital communities, not just physical institutions.

However, the absence of structure also creates challenges such as faith becoming highly subjective, changeable, and lacking collective discipline.

• The faith of the post-institutional generation is not necessarily weak, but it is structurally different. It tends to be more reflective, more individual, and more demanding of authenticity. The challenge of religion is not to force them back to the old form, but to guide their freedom so that it is based on the principles of truth and moral discipline.

Source:

1. Davie, G. (1990). Believing without belonging: Is this the future of religion in Britain? Journal for the Scientific Study of Religion, 37(4), 456–469. https://doi.org/10.1177/003776890037004004

2. Echeverría Esparza, P., Carretero Pasín, E., & Sánchez Cap de qui, C. (2025). The journey of youth religiosity: From socialisation in uncertainty to the new forms of fulfilment. Religions, 16(7), 880. https://doi.org/10.3390/rel16070880

3. Barzilai-Nahon, K., & Barzilai, G. (2005). Cultured technology: The internet and religious fundamentalism. Information Society, 21(1), 25–40. https://doi.org/10.1080/01972240590895892

4. Berger, P. L. (1999). The desecularization of the world: Resurgent religion and world politics. Eerdmans Publishing.

Can and will faith survive without physical community?

• This issue needs to be distinguished between two layers, namely:

1. Faith as an **internal belief** (intrapersonal faith).

2. Faith as an **identity and social practice** (communal religion).

Theoretically, faith is tasdiq (justification of the heart) which can exist in silence. However, empirically, humans are social creatures; the formation of identity and consistency of practice is very dependent on the social ecosystem. In the post-institutional and digitalized era, many individuals feel that virtual communities are enough. The question is whether digital communities can replace the anthropological and moral functions of physical communities? The real problem is not "can it be or not", but the level of durability and quality of faith without a real social structure.

• Religion traditionally has three main social functions:

1. **Building** solidarity and collective identity.

2. **Establishing** moral accountability.

3. **Structuring** ritual and discipline of practice.

Sociologists such as Émile Durkheim see collective ritual as a mechanism for the formation of collective conscience. In Islam, acts of worship such as congregational prayer, zakat, and hajj are clearly communal in nature and show that religion is not designed as a purely individual project. However, religion also recognizes individual dimensions such as uzlah, personal prayer, and self-reflection. This shows that religion integrates both dimensions and does not choose one.

• Evidence that faith can survive without physical community is evidenced by the fact that Muslim minorities in the context of oppression or diaspora have been able to maintain their faith. Isolated individuals (e.g. political prisoners or small communities) can still maintain their faith through internal conviction. Digital communities also now provide access to knowledge and global support networks.

• Evidence that faith tends to weaken without a physical community is that modern sociological studies show that religious commitment is correlated with social engagement. In a network society as described by Manuel Castells, identity becomes fluid and easily changes when not anchored by a stable structure. Without social habit reinforcement, religious practice easily becomes sporadic and subjective. Empirical conclusion: faith can exist minimally without a physical community, but its resilience and consistency decrease when there is no social reinforcement.

•If physical community continues to weaken:

1. Faith becomes increasingly individualistic and relativistic.

2. Traditional authority is increasingly eroded.

3. Religion risks being reduced to a personal spiritual experience without social responsibility.

• if religion is able to:

1. **Combine** physical communities with digital networks.

2. **Emphasise** the meaning of togetherness, not just physical presence.

3. **Build authentic** and non-formalistic communities.

Then faith can not only survive, but can develop in new, more reflective and conscious forms.

• Faith can ontologically exist without a physical community, but sociologically and psychologically, it is rarely stable and mature without the support of a real community. Religion is not just a vertical relationship with God, but also a social structure that shapes character and collective justice.

Source:

1. Durkheim, É. (1995). The elementary forms of religious life (K. E. Fields, Trans.). Free Press.

2. Castells, M. (2010). The power of identity (2nd ed.). Wiley-Blackwell.

3. Smith, C., & Snell, P. (2009). Souls in transition: The religious and spiritual lives of emerging adults. Oxford University Press.

4. Campbell, H. A. (2012). Digital religion: Understanding religious practice in new media worlds. Routledge.

What does “ummat” mean in a borderless digital world?

• Traditionally, the ummah refers to a community united by aqidah, sharia, and relatively stable social bonds within a specific geographical framework. It functions as a moral, social, and civilizational entity. However, the digital world has changed three key foundations of these concepts, namely:

1. **Geography** becomes irrelevant: Identity is shaped by networks, not locations.

2. **Authority** becomes decentralized: Scholars and institutions are no longer the sole sources of discourse legitimacy.

3. **Membership** becomes fluid: A person can be in multiple digital communities simultaneously.

The question is: is the ummah still a collective moral entity or simply an aggregate of individuals who share religious sentiments in cyberspace?
Religion functions as:

1. A **normative** unifier that provides a framework of shared values (beliefs, morality, social responsibility).

2. A **meaning-making** authority that determines what is true, legitimate, and just in interactions.

3. A **builder** of moral solidarity that binds individuals in a collective consciousness that transcends personal interests.

In the digital context, religion plays a role in structuring networks so that they are not just emotional communities, but ethical communities.

• The following phenomena show that the concept of the ummah is being transformed:

1. **Global** solidarity on humanitarian issues spreads within hours through social media.

2. **Study** classes, fatwas, and scholarly discussions take place across continents in real time.

3. **Digital** dakwah movements create communities without physical meetings.

However, at the same time:

1. **Internal** polarization increases due to algorithms and echo chambers.

2. **Popularity** often overrides the credibility of knowledge.

3. **Religious** identity is sometimes symbolic and performative.

This proves that the digital ummah exists as a network of awareness, but its stability depends on scientific disciplines and ethics.

• Some important implications:

1. **Redefinition** of the membership of the ummah that is no longer based on territory, but based on values and participation.

2. The need for **religious-digital** literacy that the ummah must be able to distinguish between authentic authority and sensation.

3. **Integration** of virtual and real space that the ummah cannot stop at digital solidarity; it must be translated into concrete social action.

4. **Changes** in the structure of authority that religious institutions need to adapt to a network model that is not just hierarchical.

In conclusion, in a digital world without borders, the ummah is no longer simply a physical community, but a moral community based on a global network.

However, without a foundation of knowledge, ethical discipline, and collective responsibility, this concept risks becoming a symbol of identity without the substance of civilization.

Source:

1. Bunt, G. R. (2018). Hashtag Islam: How cyber-Islamic environments are transforming religious authority. University of North Carolina Press.

2. Campbell, H. A., & Garner, S. (2016). Networked theology: Negotiating faith in digital culture. Baker Academic.

3. Eickelman, D. F., & Anderson, J. W. (Eds.). (2003). New media in the Muslim world: The emerging public sphere (2nd ed.). Indiana University Press.

4. Rozehnal, R. (Ed.). (2022). Cyber Muslims: Islamic digital media in the internet age. Bloomsbury Publishing.

Is religion heading towards a global minority phase?

• The question "Is religion heading towards a global minority phase?" arises from several contemporary phenomena such as:

1. The **increase** in individuals who identify themselves as "religiously unaffiliated" (atheist, agnostic, spiritual but not religious).

2. The **decline** in the presence of religious institutions in several Western regions. The dominance of secular discourse in science, technology, and global politics.

3. A **younger** generation that is increasingly critical of traditional authority.

However, this question contains hidden assumptions such as:

1. That the **trend** in the West represents the entire world.

2. That if, "institutions weaken" then, "faith weakens".

3. That **secularization** is linear and cannot be reversed.

All three assumptions need to be critically tested.

• If we look globally, demographic data shows that: Religions such as Islam and Christianity continue to grow in terms of population and in many African and South Asian countries, religiosity remains high. The phenomenon of "decline" is more pronounced in Western Europe and parts of North America.

• For example, studies from organizations such as the Pew Research Center show that although the "nones" group is increasing in the West, globally the religious population is still dominant and is expected to remain the majority in the coming decades. This means: Religion may experience transformation in certain centers, but not global extinction.

• • Argument: religion will become a minority.

1. **Scientific** rationalism replaces metaphysical dependence.

2. The digital generation is more **individualistic**.

3. Religious institutions are losing **legitimacy** due to scandal and politicization.

• Counterargument:

1. The crisis of meaning in a **materialistic** world is prompting a new spiritual search.

2. "**Spiritual** but not religious" is not anti-transcendent, but anti-institutional.

3. **Throughout history**, religion has often experienced phases of decline and resurgence.

Furthermore, religion is not just an institution; it is a system of meaning, morality, and collective identity. As long as humans search for meaning, religion or forms of spirituality will emerge in various forms.

Source:

1. Pew Research Center. (2015). The future of world religions: Population growth projections, 2010-2050.

2. Norris, P., & Inglehart, R. (2011). Sacred and secular: Religion and politics worldwide (2nd ed.). Cambridge University Press.

3. Davie, G. (1994). Religion in Britain since 1945: Believing without belonging. Blackwell.

4. Bayat, A. (2007). Making Islam democratic: Social movements and the post-Islamist turn. Stanford University Press.

How can religion remain relevant and guide the morals of the people when the global society increasingly chooses spirituality without institutions?

• The 21st century has witnessed the rise of the "spiritual but not religious" (SBNR) phenomenon among global society. Individuals are increasingly rejecting formal institutions such as mosques, churches, madrasahs, and others. However, they continue to search for meaning, peace of mind, and moral guidance. The main problems that arise are:

1. **Moral fragmentation**, where without an institutional framework, ethical guidance becomes subjective.

2. The **risk of misunderstanding** that religiously interpreted teachings can be changed or simplified by influencers, social media, or algorithms.

3. A **crisis of credibility**, where traditional institutions are considered slow or irrelevant to contemporary issues.

The question is: How can religion guide the morals of its people without relying entirely on formal institutions?

• Religion continues to play a role as:

1. A **framework** of values and ethics that provides consistent moral guidance even in a digital and global context.

2. A **determinant** of meaning and purpose in life that offers a narrative that connects individual actions with social and spiritual responsibilities.

3. **Transnational** community liaisons that, even without physical institutions, religion can build solidarity and collective awareness through shared values.

• With an adaptive approach, religion can remain relevant through:

1. **Digital** curriculum, online lectures, and knowledge-based discussion forums.

2. **Critical** religious literacy that equips individuals with the ability to evaluate information.

3. A **universal moral** approach that emphasizes justice, empathy, and social responsibility.

• Contemporary phenomena show that religion can still guide morality even though formal institutions are not the main focus, such as:

1. **Global digital** communities such as Islamic forums, religious podcasts, and meditation platforms show that moral values can be conveyed and internalized through virtual media.

2. The **influence of religious influencers** and AI can be positive if guided by valid epistemological principles, such as interpretation courses or lectures audited by credible scholars.

3. **Historical** example: During the time of Wali Songo in the archipelago, dakwah did not always go through formal institutions, but still shaped the ethics and morals of society.

This evidence shows that religion is not just an institution, but a system of values and ethics that can be maintained through the adaptation of medium and methodology.

• If **religion** can adapt to a society that chooses spirituality without institutions, then:

1. The **relevance** of religion remains awake to be able to reach the digital and global generation.

2. **Morality** remains guided by Individuals getting consistent ethical guidance.

3. **Fragmentation** can be reduced with critical literacy, wrong interpretation can be prevented.

4. **Transformed** institutions do not disappear, but turn into supervisors, mentors, and scientific guides in the digital ecosystem.

However, without an adaptation strategy, religion risks becoming merely symbolic, collective morality weakens, epistemological fragmentation increases, and the social cohesion of the people becomes fragile.

Source:

1. Mercadante, L. A. (2014). Belief without borders: Inside the minds of the spiritual but not religious. Oxford University Press.

2. Campbell, H. A. (2012). Understanding the relationship between religion online and offline in a networked society. Journal of the American Academy of Religion, 80(1), 64–93.

3. Isetti, G., Innerhofer, E., Pechlaner, H., & de Rachewiltz, M. (Eds.). (2020). Religion in the age of digitalization: From new media to spiritual machines. Routledge.

4. Hancock, R. (2020). Digital activism. In The SAGE encyclopedia of the sociology of religion. SAGE Publications. https://doi.org/10.4135/9781529714401

How can religion develop an effective global ethic to face economic injustice, climate change, and destructive technology without getting stuck in mere rituals?

• The 21st century shows the complexity of global issues that transcend national boundaries such as economic injustice, the climate crisis, and the destructive impact of technologies such as AI and biotechnology. The main problems are:

1. **Fragmentation** of morals and ethics that become local values and national interests are often at odds with global demands.

2. The **reduction of religion** into a ritual practiced in formal worship does not always translate into ethical action on world issues.

3. The **lack of transnational** guidance for the global community requires ethical principles that can be applied across cultures, economies, and technologies.

The question is: How can religion remain relevant, guide morality, and develop global ethics without simply focusing on ritual or symbolism?

• Religion has the potential to play a role as:

1. A **universal source** of ethics that offers principles of justice, social responsibility, and sustainability that can be applied across cultures and countries.

2. A **framework of meaning** for collective action that provides moral legitimacy for individuals and groups to face global issues such as poverty, environmental degradation, and misuse of technology.

3. **Mediating authority** that connects the classical moral tradition with the contemporary context, so that rituals are not separated from real ethical responsibility.

•An **adaptive religion** can guide people to make spiritual values the basis of practical action on a global scale.

• Some **empirical and historical** examples show the effectiveness of religion in developing global ethics:

1. **Justice-based economic** movement: Islamic financial principles that reject usury encourage an inclusive and ethical economic model.

2. **Religion-based environmental** movement: The Declaration of "Faith for Earth" by a global religious network encourages collective action to face climate change.

3. **Technology** ethics: Several interfaith forums and modern scholars have developed ethical guidelines for AI and biotechnology.

• This phenomenon shows that religion can go beyond ritual and play a role in global ethical governance if applied critically and adaptively.

• If religion succeeds in developing an effective global ethic:

1. **Collective ethics** become universal where moral principles are no longer fragmented locally, but can be applied across countries and cultures.

2. **Ritual functions** as a moral motivator, not the end goal for which the practice of worship is integrated with social and environmental responsibility.

3. The **Ummah becomes an agent** of global change capable of being an authentic moral guide, the Ummah can respond to economic injustice, the climate crisis, and the risk of destructive technology.

4. **Religious institutions** must be adaptive and critical which can be a mediator between tradition and contemporary reality without losing scientific and moral credibility.

• If it fails, religion risks becoming a mere cultural or ritual symbol, with no real influence on the increasingly complex global challenges.

• In conclusion: religion can still be an effective source of global ethics, but this success depends on the ability to interpret classic moral principles contextually, balance ritual with real social action, utilize global networks for cross-cultural and disciplinary moral collaboration.

Source:

1. Küng, H., & Kuschel, K. J. (Eds.). (1993). A global ethic: The declaration of the parliament of the world's religions. Continuum.

2. Francis, P. (2015). Laudato si’: On care for our common home [Encyclical]. Vatican Press.

3. Chapra, M. U. (2008). The Islamic vision of development in the light of maqasid al-shari'ah. International Institute of Islamic Thought (IIIT).

4. - Sacks, J. (2002). The dignity of difference: How to avoid the clash of civilizations. Continuum.

Is it permissible according to Islamic law to use money confiscated by the government to give to the people?

• This **problem** usually arises in several contexts:

1. Property **obtained** through corruption or crime that is confiscated by the government.

2. Property of **individuals or companies** that is seized for violating the law.

3. Property that is **illegally** taken by the government, then distributed to the people.

The **fiqh** questions that arise are:

1. Who is the **real owner** of the property?

2. Does the **government** have the right of **tasarruf** (power of use) over the property?

3. Can it be **distributed** to the community as a general benefit?

• In **Islam**, property is not just an **economic** issue but a **sharia** trust. The main principles involved are:

1. **Prohibition** of taking property unjustly Based on the principle of the Quran: "Do not consume your neighbor's property unjustly."

2. **Public interest**: The government is given the authority to manage certain property for the benefit of the people.

3. **Justice in ownership**: Islam emphasizes that property must be returned to its original owner if known.

• The **jurists** usually divide this issue into several situations:

1. **Property Confiscated from Crime** (such as corruption, fraud): If the property is clearly the result of a crime: It must be returned to the original owner if known. If the owner is unknown, it can be placed in the Baitul Mal. In this situation, the government can use the property for the benefit of the people such as social assistance, infrastructure, and welfare.

2. **Property seized** for violating the law Some scholars allow confiscation if: There is a need for public benefit. It is carried out by a legitimate government There is no injustice This property is also usually included in the Baitul Mal.

3. **Property seized** unjustly by the government: If the government seizes property without right: The act is unlawful Distributing it to the people does not make the original injustice permissible. In the method of fiqh it is stated: "Al-Haram is not permissible in a haram way" Haram things cannot be made permissible in a haram way. However, some scholars say that if the property cannot be returned to the original owner, then using it for the public good is better than letting it go to waste.

• From this **analysis**, several practical conclusions can be drawn: It is permissible to use confiscated money for the people if it is the result of a crime and the original owner is unknown, then, it is put into the country's financial system such as Baitul Mal. It is not permissible if: the property was confiscated unjustly and the original owner can still be identified but not returned. The main principle in sharia is: justice, return of rights and the benefit of society.

Source:

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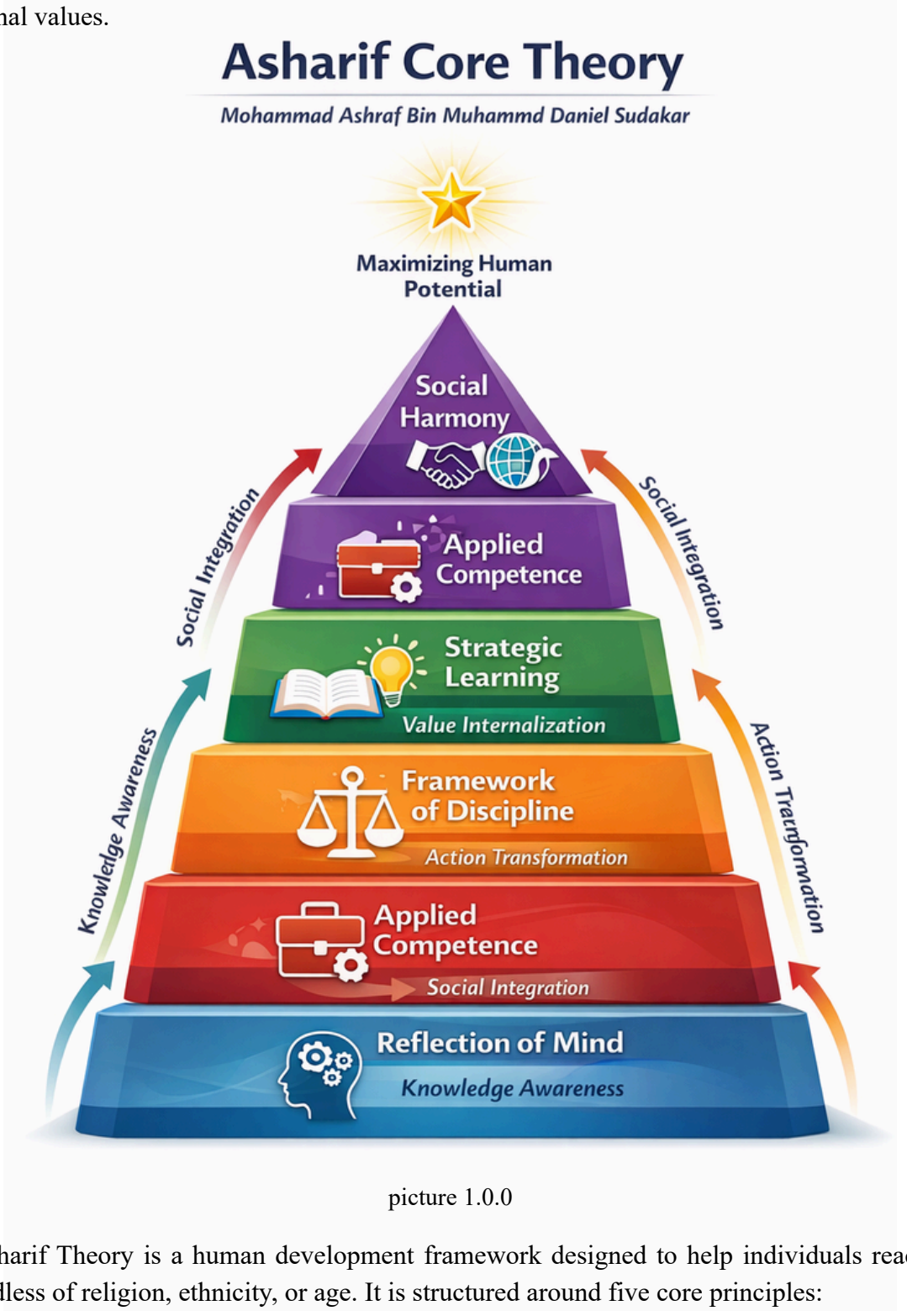
Asharif Theory Introduction & Origin of Name

Title: Asharif Core Theory: A Framework for Maximizing Human Potential
Creator: Mohammad Ashraf Bin Muhammad Daniel Sudakar
Origin of Name:
The theory is named “Asharif”, derived from the name Ashraf, meaning “most noble / honorable” in Arabic. This symbolizes the aspiration to maximize human potential ethically and inclusively, while linking the theory to the creator’s personal values.



picture 1.0.0

Definition: Asharif Theory is a human development framework designed to help individuals reach their fullest potential regardless of religion, ethnicity, or age. It is structured around five core principles:
1. Philosophy
2. Knowledge
3. Religious Principles
4. Applied Knowledge
5. Common Ground

Principle	Process Name	Description Name	Ali's Example	Child / Youth / Elder
Philosophy	Reflection of Mind	Evaluate thinking patterns and correct errors	Ali reflects on SPM failure using epistemology	Child: learning values; Youth: making ethical decisions; Elder: mentoring
Knowledge	Strategic Learning	Acquire knowledge to build personal and professional growth	Ali studies bioethics	Child: basic skills; Youth: specialize; Elder: apply experience
Religious Principles	Framework of Discipline	Apply moral and ethical principles as guidance	Ali applies wasatiyyah (moderation)	Child: follow routines; Youth: ethical career decisions; Elder: guide others
Applied Knowledge	Applied Competence	Apply knowledge in practice to develop discipline and professionalism	Ali applies bioethics in social/professional work	Child: helping peers; Youth: apply knowledge at work; Elder: community problem-solving
Common Ground	Social Harmony	Identify shared values to resolve conflicts	Ali resolves work conflicts fairly	Child: sharing; Youth: conflict resolution; Elder: mediation

Table 1.0.0

The Asharif Theory has five core principles guiding human development.

1. **Reflection of Mind** (Philosophy): Evaluate thinking, correct mistakes, and develop critical reasoning. Example: Ali reflected on his SPM failure. Children learn basic values, youth make ethical decisions, elders mentor. Leads to Knowledge Awareness.

2. **Strategic Learning** (Knowledge): Acquire knowledge to build personal and professional foundations. Ali studied bioethics; children learn basic skills, youth specialize, elders apply experience. Leads to Value Internalization.

3. **Framework of Discipline** (Religious Principles): Apply moral and ethical guidance for discipline. Ali practiced moderation (wasatiyyah); children follow routines, youth apply ethics in work, elders advise. Leads to Action Transformation.

4. **Applied Competence** (Applied Knowledge): Put knowledge into practice to develop skills and character. Ali applied bioethics in work; children practice school skills, youth in careers, elders in community service. Leads to Social Integration.

5. **Social Harmony** (Common Ground): Find shared values to resolve conflicts. Ali resolves workplace disputes; children learn sharing, youth mediate, elders guide. Leads to Development Continuum, restarting reflection.